THE GALES OF GRACE;

OR,

The Spirituall Winde:

Wherein the Mysterie of Sanctification is opened and handled.

By THOMAS BARNES,

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Psal. 147. 18.

He causeth his wind to blow, and the waters flow.

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Sr. William Baird of Newbraith Bart.

To the right Worſhipful, *Sir* IOHN ROVVSE, Knight; the Worſhipfull Mr. HVGH EVERARD, Eſquire; Mr. I. SORRELL, *and the* reſt of the Congregation of *Much-Waltham in Eſſex*, grace, mercie, and peace.

TWo mẽbers hath the Lord giuen Man (Right Worſhipfull, and Beloued) which are very helpefull to the ſoule, the Eye, and the Eare. The Eare heareth the word preached: the Eye lookes vpon the word written. Varietie of Obiects of both kindes haue both theſe Senſes in theſe

times of knowledge, in the multitude of Sermons, and number of Books. So that for a man now to write, may happely ſeem needleſſe & but like the adding of water to the Ocean: And for ſuch an one as I am to write (whoſe yeres are but few, whoſe learning is but ſmall, whoſe iudgement but weak, whoſe leaſure but little, and employmēts many) may ſeem ſtrange. But both Obiections (I hope without offence) may eaſily be anſwered. For the firſt: Of a good Subiect, as too much cannot be ſpoken, ſo too much cannot be written; and we are ſo backward in ſayling towards heauen, that wee haue neede of all helpes to further vs thitherward. To the ſecond, that I ſhould thruſt in my farthing amongeſt the learned and godly Talents in theſe dayes, I muſt ingenuouſly confeſſe is ſtrange preſumption, if I had nothing to ſpeak for my enterpriſe But the weightineſſe of the matter treated of may bee

mine

mine Apologie for the publication: and the vndeſerued reſpect which I haue had amongeſt you ſince my firſt comming vnto you, is the cauſe of the Dedication. For, whom-to may I dedicate it, but to them that haue moſt right vnto it? And who haue more right vnto it, and to the Author of it, then your ſelues, in whoſe hearing it was firſt preached, for whoſe profit it was firſt intended, for whoſe ſakes it is now enlarged, and by whom the Author is maintained? I deſire, it may lie by you as a teſtimoniall of my thankefull heart vnto you, and of my vnfayned deſire of your good as of mine owne, though it be not ſo good as I wiſh it were. It is a Doctrine of wind that I offer; yet of ſuch winde as commeth from Heauen, which Gods treaſurie, the Store-houſe of the Scriptures doth affoord. And therefore, as Artaxerxes *the* Perſian *Monarch*

Ælian. var. hiſt. li. 1. cap. 32.

Δεχομαι ἄνθρωπε τὸ ὕδωρ, καὶ τιμῶ γε αὐτὸ τῶν πανὺ πολυτελῶν, καὶ ἰσοσάσιον ἐκείνοις λέγω: πρῶτον μὲν ὅτι ὕδωρ ἐστὶ τὸ πάντων ἄριστον, δεύτερον δὲ ὅτι Κύρου ὄνομα ἐν ἑαυτῷ φέρει.

anſwe red Sinætas (*when hee preſented vnto him an handfull of water fetcht from the Riuer* Cyrus) O man, I accept thy gift, and eſteeme it precious: Firſt, becauſe of all things, water is the beſt. Secondly, becauſe it cometh from that Riuer which beareth the name of *Cyrus. So I haue confidence you will anſwer me*, We accept this Preſent; firſt, becauſe of all exhalant vapors the Wind is the pureſt: ſecondly, becauſe it is called the Winde of the Spirit, *wherewithall whoſoeuer are breathed vpon, happy they that euer they were borne.*

And Howſoeuer in my manner of handling the Subiect, I can-not ſo diuinely dreſſe it, and deepely diue into it, as the food and fountaine it ſelfe doth deſerue: yet I doubt not but you will find more leaſure (at your leaſure) to reade it, then Antipater *King of* Macedon

Macedon *did a Treatiſe of* Happineſſe, *which one Dedicated vnto him. I confeſſe, it is a Preſent too ſmall for one of you, beeing ſo little as it is: yet inaſmuch as the* GOD of Loue *hath ſeated you together in the ſame Congregation, made you Copartners of the ſame profeſsion, and hath made ſome of you truely the ſame in ſpiritual communion, I cannot ſeparate you in the Dedication. I haue beene bold with ſome of your particular names in the* Inſcription: *vnder which as vnder a ſhade, this Manuall ſeeketh for ſhelter for it ſelfe, and for authoritie amongeſt them to whoſe hands it may come; and chiefly for entertainement amongſt the reſt of the Pariſh, whom nameleſſe I ſubordinately after you ſend it vnto.*

Thus crauing pardon for my boldneſſe, I beſeech the Father of Lights to bleſſe my Labours among you, ſo long

as (with your, and your Paſtours loue and leaue) I ſhall haue mine aboade with you, and to multiply his fauours vpon you, both internall, externall, and eternall, and take my leaue, promiſing and purpoſing to reſt and remaine

An earneſt Petitioner to the God of heauen for your beſt welfare.

THO. BARNES.

To the Christian Reader.

MAriners vpon the Sea (good Reader) haue neede of the Winde to driue their Shippes to the hauen, and men in this world haue need of the Spirit to drawe their Soules to heauen. Which spirit the most carnall Libertines and secure worldlings that are, imagine themselues to be endued withall, though they neuer saw the want of it, knew the worth of it, nor felt the worke of it in themselues: which thing when I considerd, I made choice of that *Theame*, which is the ground of this Treatise, to treate of; & tooke occasion from thence to frame a Discourse of the Winde of the *Spirit*, that according to my modell I might giue a little light to the mysticall doctrine

ctrine of Sanctification. This diſcourſe I fitted and framed for that particular Aſſembly where it hath pleaſed God to ſeate me (for how long I know not) for the exerciſe of my Miniſtery. And where I preached it, there I thought to haue buried it at the firſt: but when I conſidered the neceſſitie of the ſubiect handled, and the infirmity of the Author (being too ſwift in my deliuery) I thought the things might be let fall by the hearers, without that fruite which they deſired, without that good which I intended. Whereupon I was induced in my thoughts to offer it (what-euer it bee) to publique view. This motion at the firſt I ſtrongly reſiſted, in regarde ſo many worthie Treatiſes are extant vpon the *Doctrine of Regeneration.*

But when I called to minde that ſame charitable ſpeech of diuine *Auguſtine*, *I would that in places infected with Herſie, all men would write that haue any facultie in writing, though it were but the ſame things in other words; to the end that all ſorts of people, amongeſt many*

Lib. 3. de Trinit. ca. 3

many Bookes might, light vpon ſome, and the enemy in all places might finde ſome to encounter him: This holy wiſh of that worthy Father, concurring with my deſire of doing good, anſwered thoſe mentall obiections which I met with-all in my thoughts, and qualified that indiſpoſition which I had to ſend it to the Preſſe; and, like a ſtrong Commander, bade it venture abroade into the world. Being thus called forth, I preſent it to thy view, I proffer it to thine vſe. If thy conſcience beeing drowſie may any whit be awakened by it; If thy ſpirit beeing heauy may bee any whit accheered by it; if thy iudgement being erronious may be any whit informed by it; if thy mind, being doubtfull, may be any whit reſolued by it; if thy deſire to walke with God may be any whit ſharpened by it, and thou directed to leaue the way of the fleſh, and walke after the Spirit (which are the ends as the great Searcher of all hearts knoweth, I chiefly aime at in making it publique) giue the glory vnto God, who gaue the

firſt

firſt motion, & laſt reſolution to ſet it forth: and for my recompence, let me haue thy praiers to God, that I may fulfill the courſe of my miniſtry with ioy. If the inſerting heere and there in the margine other Authors beſide the Scriptures doth diſtaſte thee that art a weake Chriſtian; Reader, know that I haue done it to free my ſelfe from a calumnie wherewithall ſome haue charged me, that I ſhould bee againſt the vſe of Fathers: and withall, for thy further ſatisfaction, conſider that I haue done more at the Preſſe then in the Pulpit, as mine ordinarie hearers can teſtifie, whoſe eares it is not my wont to amaze (being plaine country hearers) with *Auguſtine*, *Gregorie*, *Barnard*, *Chriſoſtome*, &c. On the other ſide, if that becauſe I am no more plentifull in quotation, doth diſpleaſe thee that art a curious Reader, I would entreate thee to be ſatisfied with this that I had rather incurre the cenſure of a nice iudgement vndeſeruedly, then haue mine heart ſmite mee, and my conſcience tell me, that I ſeeke the

praiſe

praiſe of man more then of God. And what cumfort could I haue, when men ſhould eſteeme me a well read Scholler in the Fathers (which cannot be in reſpect of my yeeres) and yet indeed I ſhould be beholding to an *Index* (prepared to my hand by the induſtry of another,) for ſuch allegations. Well, whatſoeuer affection thou readeſt it withall, profit it is that I wiſh to thy ſoule. I haue diuided the whole into Chapters, the Chapters into Sections, that thou mayeſt reade all as well as ſome, and not weary thy ſelfe with too much at once, if tediouſneſſe ſhall ſeeme to oppreſſe thee: and indeed vnleſſe thou readeſt all, thou maieſt miſtake me in ſome things. Thine the Treatiſe is, thine alſo my ſelfe am, in our common Sauiour; to whoſe grace I commend thee,

As a deſirer of thy beſt good,

T. B.

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The

The Gales of Grace:

OR,

The Wind of the Spirit.

Iohn 3. 8.

The Winde bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tel whence it cometh, and whither it goeth: So is euerie one that is borne of the Spirit.

CHAP. I.

Of The entrance into the matter, by ſhewing the occaſion and ſumme of the Text.

Sect. 1. The occaſion, and coherence

THis third chapter of Saint *Iohn*, from the firſt verſe to the 22. is a dialogue or conference betwixt the Sauiour of Iſrael, and a Maiſter in Iſrael (I meane) Chriſt Ieſus and *Nicodemus*, concerning the

 cauſes

causes of eternall ſaluation: wherin our Sauior amongſt many other neceſſarie doctrines (touching the merits of his *a* obedience, *b* faith in his bloud, the *c* loue of the Father, in ſending his Son out of his owne boſome, to ranſome and redeeme the world of Beleeuers; which hee handleth heere and there, within the compaſſe of thoſe verſes) falleth in the firſt place, vpon the point of Regeneration, beeing occaſioned thereunto, by the ſpeech which *Nicodemus* put foorth to him in the ſecond verſe; *Rabbi, we know thou art a teacher come from God:* that is, Not onely the vulgar ſort of people, but alſo wee Phariſes are perſwaded, and doe confeſſe, that thou art a Teacher and Doctor, not aſſuming the office of inſtructing by an vnlawfull vſurpation, but ſent by an extraordinary and immediate calling from God himſelfe, whoſe preſence and power doth manifeſt it ſelfe in thy Doctrine, by the miracles which he enableth thee to doe for the ratifying & confirming of that which thou teacheſt. By which ſpeech Chriſt, percei-

a Verſes 13.14.
b v.15.16.
c v.16.17.

perceiuing a ſecret deſire in this Doctor to be taught in the way of God, beginneth ſomewhat obſcurely to tell him of a certaine ſecond or new-birth, making entrance thereinto with a vehement aſſeueration or proteſtation in the third verſe; *Verily, verily, I ſay vnto thee, Except a man be borne againe, he cannot ſee the kingdome of God:* as if hee ſhould haue ſaid; Sayeſt thou ſo, *Nicodemus*, that I am an extraordinary teacher ſent from God, not called after an ordinary manner? thou ſpeakeſt true, and ſuch an one ſhalt thou now finde me; for I can inſtruct thee in ſuch a myſticall peece of Diuinitie, as by all the humane learning thou haſt, thou ſhalt neuer be able to gage the depth, nor ſadome the bottome of it: And wotteſt thou what it is? A man muſt be borne againe, *Nicodemus*. And that thou mayeſt not thinke that I ſpeake more then I can iuſtifie, I proteſt vnto thee, Verily, verily, a man muſt of neceſſitie be borne againe: what ſayeſt thou to this? Dideſt thou euer heare the like Diuinitie? Truely no (ſayth

he, in the fourth verſe) and though I heare it now, I can ſcarce beleeue it, it is the ſtrangeſt Doctrine that euer I heard; to mee thou ſeemeſt to preach impoſſibilities, and to make that abſolutely needfull, which I can no way conceiue to be poſsible: *How can a man be borne when he is olde? Can hee enter the ſecond time into his mothers wombe, and be borne?* *Nicodemus*, hauing thus bewrayed his groſſe ignorance, and that he was driuen into a maze by that which Chriſt ſpake, Chriſt replieth vpon him againe, as willing to teach him, and openeth his mouth a little more plainely about the matter, in the fift verſe, *Except a man be borne of the * Spirit, he cannot enter into the *Kingdome of God. q. d.* I thought (*Nicodemus*) I ſhould make thee wonder, I tolde thee I ſhould graueli thee: well, perceiuing thee thus plunged, I wil help thee: the ſecond or new birth which I nowſpeake of, is not naturall, but ſpirituall; I diſcourſe not of a re-entring into the mothers wombe the ſecond time naturally (for I know that to

* πνευματος.

to be impoſsible) but of an entring of the holy Ghoſt into the ſoule by grace ſpiritually, and in this ſenſe would I haue thee to vnderſtand me: and for a man thus to be borne agayne, is ſo far from being impoſsible, that it is moſt neceſſary and needefull, if he minde euer to enter into the Kingdome of God, either of grace heere, or of glory hereafter. *d* Maruell not therefore, that I ſaid vnto thee, *Te muſt be borne againe.* Now our Sauiour hauing by this occaſion entred vpon ſo woorthy a ſubiect, as the doctrine of *Regeneration* is; in handling the ſame, he doth amplifie it from a three-folde particular: firſt, from the effect of it: ſecondly, from the contrary: thirdly, from the efficient cauſe of it. Firſt, the effect of regeneration is the reward that followeth it, *viz.* the inheritance of an heauenly kingdome, in the later end both of the third and fift verſes, Except a man be borne againe; or, of the Spirit, he can not ſee, nor enter into the Kingdome of God: giuing vs to vnderſtand, that if a man be regenerate, he ſhall poſſeſſe

d Verſe 7.

the Kingdome of Heauen. Secondly, the contrary vnto this worke of the new-birth, is the corruption of the flesh, and the power of the same, expressed in the sixt verse; *That which is borne of the flesh, is flesh: but that which is borne of the spirit, is spirit*. Thirdly, the efficient cause, or immediate agent of this worke, is the Spirit of God or the holy Ghost, set out by a two-folde metaphor or similitude: first, likened to *Water* in the fift verse, *Except a man be borne of water, and the spirit, &c.* i. of the spirit, which is like vnto water: and secondly resembled to *Wind*, in the present Text.

> *The Winde bloweth where it listeth: and thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth; so is euery one that is borne of the spirit.*

Sect. 2. The summe.

Which words (as wee see) for the summe and substance of them are nothing else but a Comparison vsed by our Sauiour, in conference with *Nicodemus*,

demus, to expreſſe the operation of the moſt bleſſed Spirit of God, in effecting and contriuing that excellent worke of Regeneration in the hearts of the Elect: which Compariſon is taken from the liberty to breathe, from the noyſe and ſound, that are in the wind, when it moueth the ayre; and this for the coherence and ſubſtance. From whence what we may gather in generall for our learning (before we come to diuide and vnbowel the Text more particularly) we ſhall ſee by that which followeth in two concluſions.

CHAP. II.

The firſt generall Concluſion from the nature and ſubſtance of the words.

THis metaphoricall or rather comparatiue forme of ſpeech our Sauiour doth not vſe in vaine; but that his Church may learne ſomething, euen from the very maner of ſpeaking. For in that from the cõſideration of an earthly creature (ſuch as the Wind is) hee doeth take occaſion to diſcourſe Sect. 1.

Doctr. 1.

with *Nicodemus* of an heauenly matter; hence we may obſerue thus much, that from the conſideration of natural things, wee ſhould be led to the contemplation and communication of heauenly. Saint *Iohn* from the noyſe of the *e* thunder which he heard in his Reuelations, is led to the meditation of the power of Chriſt his voice in the preaching of the Goſpell againſt Antichriſt and his hereticall kingdome. *f* The Prophet *Eſay* from the conſideration of the vnmoueable ſtrength & ſtability of the earth, takes occaſion to ſpeake of the vndoubted certainty of Gods vnalterable truth, both in his promiſes and threatnings. And how full of ſuch heauenly meditations, and diuine ſpeeches, the minde and mouth of *Dauid* the Father, and *Solomon* the Sonne were, vpon the conſideration and ſight of the workes of God, he ſhal perceiue, that doth at his leiſure peruſe the firſt pſalme, the nineteenth, the hundred and nineteenth, and many other places in the Pſalmes, and the whole Booke of the Canticles.

e Reu. 4. 5. cap. 14. 2.

f Iſa. 44. 19

And

Sect. 2. Vse.

And wherefore serueth this, but to prouoke and stirre vp euery Christian to reade to himselfe a profitable Lecture out of the Booke of the creatures? and not to content himselfe with a meere gazing and looking vpon the workes of God, in the heauens, the earth, the waters, fruitlesly, and vnprofitably, as the greatest number doe; but to be led by the same, to set his heart on worke, by diuine meditation, and his tongue in spirituall conference, according to what hee seeth or considereth in those workes. *g* Doth not the appearance of Gods glory, in these creatures, call for this duty at our hands? Serue not the variety, the beauty, the proportion, the forme, and the ornament of these creatures, to set forth and declare the praise of his wisedome, the glory of his power, the honour of his goodnesse? and according to that of *Paul* *h* *Are not the visible things of God seene clearely*, and his glorie shewne conspicuously, in, and from the creation of the world? Are not we guiltie then of dishonouring him, when wee shall

g Motiue 1. from gods glorie.

h Rom. 1. 20.

i 2. Note: otherwiſe wee ſhew our ſelues fruitleſſe.

ſhall but meerely looke vppon theſe things, as vpon a peece of paper that hath no letters? and from them draw nothing to our meditations for the good of our ſoules, and the benefit of others? i See wee the Sunne ſo oft? bloweth the winde ſo oft? ſoundeth the thunder ſo oft? burſteth forth the lightning ſo oft? falleth downe the raine ſo oft? Behold wee the Canopie of the Cloudes, the luſtre of the heauens, the beauty of the earth, and yet learne wee nothing from hence? Oh how barren hearts haue we? How vnprofitable Scholers are we? It is much, that hauing beene ſet to Schoole ſo long, euen euer ſince our yeares of diſcretion, wee haue not yet taken forth one good leſſon out of this great booke, the vſe whereof, the looking whereon we doe ſo daily and continually enioy? What are they but Droans that flie about the fields, and gaze vpon the floures, and gather no hony from them? And what ſhew we our ſelues but a ſluggiſh cattell, a fruitleſſe people, when wee can bring no hony to our

our Hiues, no holy thoughts to our harts from the great Vniuerſe, to profit our ſelues, and ſweeten others withall? Philoſophers, Phyſicians, Aſtrologians haue all learned ſome thing from hence, though but heathen: and ſhall we, that profeſſe our ſelues Chriſtians, onely remaine vnprofitable? Oh that wee could imitate the Bee which gathereth from the herbs of the fields, and floures of the gardens, foode for herſelfe, and honny for others: then ſhall we make vſe of euery creature of God; and from the ſame, gather ſuch Spirituall inſtruction, that we ſhall lay vp ſtore of wiſedome for our ſelues, & ſtore of counſell for others. Still therefore from the workes of creation, from the workes of prouidence, let vs meditate vpon ſomething of an high and heauenly nature. *Let the Sunne in the aire put vs in minde of the Sunne of Righteouſnes, that came downe from heauen: when we behold the light of it, let vs thinke vpon the light of grace in the worke of illumination: when wee feele the heate of it, let vs thinke of

The duty vrged.

*From the workes of creation meditate thus.

of the warmth of loue, zeale, and other graces in the worke of Sanctification: when a cloud couereth it, & dimmeth the light of it, let vs thinke how the cloudes of ſinne doe cauſe the Lord to withdraw the light of his amiable countenance ſomtimes away from vs. Looke wee vp to the heauens? let the thought of the beautifull out-ſide of them leade vs to contemplate vppon the glorious beauty of the in-ſide of that third Heauen, the ſeate of the bleſſed. Looke we vpon the earth? let the growth of the Plants that be vpon it, the faireneſſe of the fading floures that doe adorne it, the withering of the graſſe, that in time is cut away from it, occaſion vs to meditate of the growth of grace in the harts of Gods children, of the fading proſperity of the men of this world, and of the vnauoydable mortality of all mankind. Behold we the lightning to breake forth with violence out of the cloud? meditate wee vpon the falling of Sathan out of the hearts of the choſen, by the power of the Spirit, and the preaching of the word.

word. Is it the winde that we thinke vpon? let the conſideratiō of the lightneſſe of it bring to our thoughts the windy vanity of humane things, which was *k Iobs* meditation: let the boyſterous violence of it, bring to our mindes, the ſodaine calamitie of Gods enemies, which was *l Ieremies* meditation: let the ſwift paſſage of it draw vs to thinke vppon the ſwift celerity of Gods Angels, which was *m Zacharies* meditation; and let the conſideration of other circumſtances obſeruable in the winde moue vs to meditate vpon ſome of thoſe things concerning the breathings of grace handled in this Treatiſe, or the like. *n* Againe, let the Mariner vpon the Sea in his calmes thinke of the peace & tranquillitie in his tempeſts vpon the troubles and aduerſity of the ſhip of the Church on the Sea of this world. Let the citizen in the enioyment of his freedome, thinke how happy a thing it is to bee made a free-denizen of the new Ieruſalem. Let the husbandman, from the tillage of his ground, take occaſion to meditate

k Iob 7. 7.

l Ier. 18.17

m Zac. 6.5

2

n From the works of prouidence mediate in ſome ſuch wiſe.

meditate vpon the ſpirituall manuring of his heart; from reaping his crop in the appoynted ſeaſon, vpon the great harueſt at the day of Iudgement, when euery one ſhall reape the fruit of his doings, whether good or ill. Let the rich man, vpon the thought of his full bags, vpon the ſight of his faire buildings, be led to contemplate vpon the durable treaſures of ſpirituall graces, vpon the vnſpeakable pleaſures in heauenly places, in the poſſeſſion whereof is ioy, and life for euermore. Let the poore man, when he conſidereth the courſeneſſe of his diet, the meaneneſſe of his cloathing, the hardneſſe of his lodging, the penury that he ſuffers in in his ſtate, the contempt that he meeteth with in the world, diuert his mind from diſcouraging thoughts, which from thence may eaſily ariſe; and ponder with himſelfe, how happy a thing it is (if he be a Saint) to ſhare with his Sauiour, in the pouerty of outward condition, and how much hee doth excell (if he be poore in ſpirit) a great number of great ones in the world, in that

that whereas they haue but their portion in this life, he hath an incorruptible crowne, an immortall weight of glory, layd vp for him in the heauens, &c. If in this wiſe our mindes be well buſied, our meditations well inured to an holy comparing of heauenly things with earthly, wee ſhall make a religious vſe of the naturall created and wiſe diſpoſed workes of God, to the edification of our owne ſoules, and our tongues will be the fitter to ſpeake of heauenly matters, to the capacity and commodity of our brethren, when we haue occaſion offered vnto vs to conferre with them (as Chriſt did with *Nicodemus*) about things of that nature.

CHAP. III.

The ſecond generall concluſion from the ſumme of the Text.

AND is there nothing elſe to be generally concluded from this kinde of comparatiue ſpeaking, but that which Sect. 1.

which hath been deliuered in the former chapter? Queſtionleſſe, yes: for a ſecond thing, of nearer affinitie with the compariſon then the former, commeth neceſſarily to be obſerued, and this it is; That the Winde is a fit ſimilitude to ſet out the heauenly breath of Gods gracious Spirit; the wiſedome of Chriſt himſelfe ſaw it a fitting reſemblance: for himſelf, being in ſpeech with *Nicodemus* about the doctrine of Regeneration, vſeth this very metaphor of the winde, to informe him in that myſtery, and to take away thoſe carnall cauills, which hee brought in againſt that doctrine. And very well may this be a trueth. For why? the Winde is a ſigne both of the preſence and power of God; according to that of the Pſalmiſt, *o He came flying vpon the wings of the winde*: but whereſoeuer the Spirit of grace breatheth, there the Lord his gracious preſence and heauenly power is manifeſted; therefore fitly may the winde reſemble the work of Regeneration, which is wrought by the Spirit of God.

2. Doctr. generall.

Reaſon.

o Pſ.18.10.

The

The conſideration of which poynt ſerueth in the firſt place, to teach vs to wonder at the depth of Gods counſells, at the vnſearchableneſſe of his wiſedome, that ſuch a creature which beareth the repreſentation of ſo many diuers things ſhould be found fitting to reſemble the ſpirituall renouation, and new birth of a Chriſtian; that that which is a *p* ſymbole of vanity, ſhould reſemble that work which is moſt contrary to vanity; that that winde which is a *q* ſigne of the irrecouerable miſery of wicked men ſhould ſignifie thoſe graces which doe free the Elect from eternall miſery; that that wind which is a ſhaddow of the *r* violent force of wicked enemies againſt Gods people, ſhould repreſent thoſe graces which are as Shieldes and Targets vnto the Chriſtians, againſt all hoſtile attempts, and ſpirituall aſſaults of the enemies of their ſoules. Needs muſt this cauſe vs with the holy Apoſtle, in an holy admiration, to cry out and ſay, *s Oh depth of the riches both of the wiſedome & knowledge of God! how vnſearchable are his*

Sect. 2. Vſe 1.

p Prou. 11 29 Hoſ. 12. 2

q Iob 27. 18.

r Iſa. 41. 16

s Rom. 11. 33

his Iudgements, and his wayes past finding out.

Sect.3. Vse 2. Examination.

Secondly, this may well afford vs a rule of tryall, by which we may come to know, whether euer the Gales of Grace haue sauingly blowne and breathed vpon vs, yea, or no: for if the Winde be a fit similitude to expresse the mysterie of Regeneration, then from the properties of the Winde wee may come to discerne the properties of Grace; and so the regenerating worke of the Spirit of God, to see whether we haue it, or who haue it. Take wee a view therefore of the properties of the Winde: and as wee goe along, let vs compare withall, the properties and effects of the Spirit; and we shall haue markes and notes enow to iudge by of the worke of Regeneration.

Signes of grace. Signe 1. Purification.

First of all, the Wind is of a purging property: euen so the Spirit of God is of a purifying quality, & the one doth no lesse cleanse the heart, then the other doth purifie the ayre and the water. For this cause the holy Ghost is compared to fire; † *He shall baptize you with*

† Mat.3.11

with the holy Ghoſt, and with fire: that is, with the holy Ghoſt which is like fire; and to *Water that flowed out of the Sanctuary*: which two Elements are of a purging and purifying nature. The one ſerueth to purge metalls from droſſe and ſcurfineſſe, and the other to cleanſe cloathes and veſſells from dirt and filthineſſe: which double reſemblance, what doth it ſignifie, but that the Spirit of God is a purger and purifier of the heart? which thing *Paul* giues his beleeuing Corinths to vnderſtand. For, writing to them of the worke of Sanctification, begunne in them, he tells them *They were cleanſed, purged, and waſhed by the Spirit of God.* Whereunto withall accordeth a worthy ſaying of an ancient and eloquent Diuine, That the Spirit of God doth expell from the heart whatſoeuer is contagious, whatſoeuer is infectious: now how the Spirit doth purifie it, will appeare by the like. The Winde doth purge the water, by mouing and troubling it, and by ſtirring vp waue after waue, vntill it hath caſt vp the froth

nEzec. 47. 1

w 1. Cor. 6. 11.

Cypr. de S. Sanctio, folio 32. ubi gens inde quicquid fabidum eſt, &c.

and superfluous scumme of it vpon the shoare: and the Aire, it doth purge two wayes; first, by dispelling fogges and mists; secondly, by drying vp noisome puddles, & stinking quagmires. For those things which do ordinarily infect the ayre, are one of these two; either misty vnwholesome vapours, or noysome and vnsauoury quagmires: by the remooueall of which two, the Wind doth cleere and cleanse the aire: euen so the holy Ghost doth purge the soule three wayes; first, by dispelling the spirituall fogges and mists of ignorance and blindenesse, which darken the vnderstanding: secondly, by troubling the conscience for those sinnes which defile the whole man: thirdly, by drying vp that same stinking puddle of euill concupiscence, and noysome lusts, which haue their seate in the will and affections. The first hee doth by the work of Illumination, enlightening the minde with sauing knowledge: the second, by the worke of Humiliation, breaking the heart with holy contrition: and the third, by

How the Spirit purifieth. 3. wayes, both priuatiuely, and positiuely: Priuatiuely, 1 *Ignorantiam fugando.* 2 *Impœnitentiam amouendo.* 3 *Concupiscentiã subigendo.* 2 Positiuely, 1 *Mentem illuminando:* 2 *Pœnitẽtiam inferendo:* 3 *Sanctitatem conferendo.*

by the worke of Mortification and Sanctification, rectifying the will with ſincere obedience, and the affections with holy deſires, heauenly loue, ioy, &c. So that, by all this wee ſee, that whereſoeuer the holy Ghoſt hath breathed grace, there is the worke of Spirituall purification wrought. Firſt, the minde is purged from ignorance, and is ſpiritually enlightened: no ſooner had the Spirit breath'd vpon *Paul*, but *the x ſcales fell from his eyes*: and the Lord beginneth the worke of Conuerſion at Illumination; and when he firſt bloweth with the blaſts of Grace in vs, he beſtoweth ſpirituall eye-ſight vpon vs; hee enlighteneth vs to ſee what himſelfe is in his iuſtice againſt ſinne, in his mercy by Chriſt, to forgiue ſinne; he openeth our eyes to ſee our miſery by natute, to ſee the remedy of our miſery by grace. Vpon this ſpirituall eye-ſight, in the ſecond place the conſcience comes to be vrged and purged, the ſoule ſo troubled with a conſideration of being ouerwhelmed with this miſery, and (out of Chriſt) altoge-

x Act.9.18

altogether deſtitute and depriued of that mercy, that it cannot be at quiet; one billow of ſorrow, one waue of griefe ariſeth ſo vpon the necke of an other, that there is no reſt that it can finde, no eaſement it can haue, no contentment can be giuen it, vntill the ſcumme and froth of all the ſinnes that euer it was defiled with, be brought to the ſhoare, and ſet vpon the ſcore of Chriſt Ieſus. Thou therefore, whoſoeuer thou art, that neuer hadſt the Lord Ieſus to anoynt the eyes of thy ſoule, that neuer hadſt thy minde enlightened, but art ſtill in Egypt, and pleaſeſt thy ſelfe in thy blinde and ignorant condition, that neuer ſaweſt ſo much of thy miſery, as hath made thee bewaile thy ſinfull and wofull eſtate, nor as yet haſt any care to ſeeke after knowledge, that thou mayeſt come to know thy ſelfe aright, & know Chriſt crucified, to the end thou mayſt come to repentance; dreame not thou that the guſts of grace are effectually infuſed into thy ſoule.

Againe, as the mind and conſcience is

is thus purged, where theſe guſts are, ſo likewiſe is the will purified from rebellion; and that crooked and knotty peece which before was ſo hard to be rectified and ſquared; that vntamed, heifer, which before was ſo vntoward to be broken and brought into any right frame, to yield vnto any counſell, wholeſome & good for the ſoule; when the Spirit comes to blow vpon it (though there be a kinde of reſiſting power in it) is made to bend which way the Spirit pleaſeth to encline to the wayes of life; inſomuch, that the creature ſhall with holy *Dauid* ſay, *I am content to doe thy will O God.*

Laſtly, as the Will from rebellion, the Conſcience from impenitencie, & the Vnderſtanding from ignorance; ſo if grace be wrought in thee, thy affections wil be purged from the droſſe of vnbeliefe, from the loue of earthly things, from the vanity of carnall and ſenſuall deſires; and like a man mortified and ſanctified, dead wilt thou be to the luſts of the fleſh, bringing them daily to the ſlaughter, and aliue to God

S. ſanctus carnales habebat ſenſus, & conterit appetitus. Cypr.

through Ieſus Chriſt our Lord ; and thoſe euils which formerly were moſt delightſome to the fleſh, will then become moſt burthenſome to the ſpirit. Thus I ſay where the holy Ghoſt hath regenerated, there is a purified ſoule: for doe wee thinke that ſo pure a gueſt as the bleſſed Spirit is, will come and take vp the lodging in a man or woman, and not caſt out the vncleane and impure ſpirits that he findes there at his comming. It is not poſſible, where that commeth and abideth, the blinde diuell muſt out, the proude deuill muſt out, the impenitent out, malicious out, couetous out, and all the Lucifers and Beelzebubs muſt auoyde the roome which he enters into, and giue way vnto his purifying blaſts. Can the miſts of ignorance, the puddle of concupiſcence, and that foule legion of luſts which fight againſt the ſoule remaine vndiſpelled, vndried vp, vndriuen away, where this winde bloweth ? No, no: when grace commeth, light commeth, and it cannot but giue light; purity commeth, and it cannot but

but cleanſe; fire commeth, and it cannot but conſume and burne vp our corruptions. It pittieth my heart to think how people liue in their old ſins, and wallow in that ſame polluted bloud, which they drew from their fathers which were Amorites, from their mothers which were Hittites: I meane from perſons ſtayned with the guilt of *Adams* treaſon; whom they imitate and follow alſo, in the trade of tranſgreſſion, without the leaſt part of mortification, voyde of the meaneſt meaſure of Sanctification, and yet thinke themſelues to haue a ſhare in the worke of Regeneration: whoſe eyes I pray God open to ſee this deluſion. I do not ſpeake of ſuch a purging as is euery way perfect in this life, as if none were breathed vpon by the Spirit, but thoſe that are purged fully from al reliques of ignorance, rebellion, corruption; for then none ſhould bee Saints, but thoſe that are in heauen: For howſoeuer this worke be perfect, in regard of the workeman (the Spirit neuer doing any thing imperfectly)

A needful caueat.

yet, in regard of the perſons, in whom it is wrought, it is imperfect, becauſe mingled with corruption: neither dare I ſay, that thoſe are in no degree purified, that are not in the ſame degree purified with others; but this I dare boldly affirme, that that perſon, who hath attained to no meaſure of this purging (yea, not to ſo much of it as doth cauſe him to long for, and ſtriue after the perfection of it) the Spirit of grace hath not breathed vppon his ſoule. Though the beſt exerciſed wits can but know in part, the moſt faithfull heart but beleeue in part, the moſt penitent ſoule but repent in part, the moſt mortified and ſanctified perſon, but loue God, godly men, godlineſſe in part, deſire Gods glory in part, and but imperfectly ſet his heart vpon the beſt things; yet he that hath no part of ſauing knowledge, no meaſure of ſound faith, no degrees of godly ſorrow, ſpirituall loue, heauenly ioy, holy deſires; he hath receiued no part of the Spirit: and though happely he may haue ſome of the common gifts

of

of the Spirit, yet no portion h ch hee of the regenerating breath of grace, vntill the ſcales of ignorance, the cruſtineſſe of conſcience, the mire of concupiſcence, be driuen away, and dried vp in ſome meaſure or other, to the making of him a purified creature: take this for the firſt note.

Secondly, it is the property of the Winde, to make the earth fruitfull; for we ſee by experience, when it cometh from the South, it doth ordinarily bring raine with it, which watreth the ground, and cauſeth the graſſe, plants, and graine, to ſpring vp, and bring forth fruit in their kinde: euen ſo the Spirit of grace is very fructiferous; and whereſoeuer it breatheth, much fruit of holines & righteouſnes is brought forth: neither indeed can the man who is endued with it, be altogether barren of good workes, inaſmuch as whereſoeuer the Spirit is, there is faith, and faith ſheweth it ſelfe by workes. Hang a wet peece of linnen abroade in the ayre, and the faſter the winde dryeth it, the whiter it will appeare: and the more

Signe 2.

more the Spirit drieth vp the ſpirituall moiſture of filthineſſe in the ſoule, the more white and ſhining will the life be in holy fruits, and in a blameleſſe and vnrebukeable walking. The *y* vprightneſſe of *Enoch*, the *z* holineſſe of *Dauid*, the *a* patience of *Iob*, the *b* meekneſſe of *Moſes*, the *c* iuſtice of *Zaccheus*, the *d* almes and deuotions of *Cornelius*, the *e* good workes of *Dorcas*, and the diligence of the Apoſtles: what doe all theſe ſhew, but that, when Grace is ſowne in the heart, holy and righteous fruits wil ſprout vp and ſpread foorth in the life. Wherefore, whereſoeuer the fruites are like the vintage of Sodome (vnſauoury, vngodly) and the workes, the vnprofitable workes of darkeneſſe, the heart muſt needes be empty of ſauing grace. And if any one be ſo vaine as to think a gracious heart and an vngodly life can ſtand together, I referre him to the iudgement of that graue and diuine Apoſtle, *Galat.* 5. where hee putteth a *f* BVT, a note of oppoſition betwixt adultery, fornication, laſciuiouſneſſe, idola-

y Ge. 5.22
z 1.Sam. 15.28
a Iob 1 21
b Exo. 15. 24.25
c Lu. 19.8
d Act.10.2
e Cap.9. 36.
f Galat.5. 19.20.21. 22.23.

idolatry, witchcraft, variance, drunkenneſſe, reuellings, &c. which he calleth *Workes of the fleſh*; and betwixt *Gentleneſſe, goodneſſe, fidelitie, meekneſſe, peaceableneſſe, temperance, &c.* which are workes of the Spirit. Neuer flatter thy ſelfe then: If thy conuerſation be irreligious, and thy carriage vnrighteous; thou proclaimeſt a totall vacancie and abſence of the regenerating Spirit; the property whereof, is to fructifie in an holy kinde whereſoeuer he bloweth: & that of Chriſt muſt needs be true, *g Hee that abideth in me, and I in him* (as euery regenerate one doth) *the ſame bringeth forth much fruit.*

g Iohn 15. 5.

Thirdly, it is the property of the winde to driue forward. Let a ſhippe ſaile with the winde vpon the ſea, it ſpeedeth the faſter. Let a bird in the aire flee with the winde, her courſe is the ſwifter. Let a man, vpon the ground walke that way which the winde driueth, and hee can tell what an help to haſten him forward it is: ſo when the bark of our liues is ſayling towards heauen (with the ſail of good) workes

3 Sign of grace.

workes) which is the place whither the ſpirit driueth; this ſame winde of heauen will ſpeed this barke of ours forward ſwiftly, it will put life into our actions; inſomuch, that whatſoeuer good duty we take in hand, wee ſhall go about the ſame cheerfully and willingly, being ready to euery good work of piety towards God, of charity towards our brethren. Hence it is that the Pſalmiſt adjoyneth this *Epithet* h *free*, to the ſpirit of God: and wee vſe to ſay in our vulgar Prouerb of him that is nimble, actiue, and full of metall, *He is all ſpirit.* When this winde of grace had breath'd vpon the Macedonians, it made them ſo forward to miniſter to the poor Saints, that (as the Apoſtle teſtifieth of them) i *There was a willingnes in them aboue their power.* The people that contributed towards the building of the Temple that *Dauid* ſet vp, k *offred willingly*, and their hearts were to it, as the Text ſheweth. And whence was it that there was this alacrity in them to further ſo commendable an action, but from

h Pſ.51. 12 Vphould me with thy free ſpirit.

i 2 Cor.8. 2.3.4

k 1 Chro. 9.6

from this, that The holy Ghoſt had taken vp his lodging in the temple of their hearts? When theſe guſts of grace blowe vpon the heart of a Miniſter, they will make him ſo nimble in his Embaſſady, that hee will preach the word of God *l* willingly. When they breathe vpon the heart of a Magiſtrate, hee will *m have courage for the truth*; vpon the heart of an hearer, he will be ſwift in *n* hearing the word of God. This winde did driue *Dauid* forward ſo faſt, that *o hee ranne the way of Gods commandements*; and *Paul* ſo ſwiftly, that *he did* p *follow hard, or preſs towards the mark for the price of the high calling of God in Chriſt Ieſus*. What ſhall we ſay then of thoſe that goe ſo murmuringly and vncheerfully about any good and godly exerciſe [being as hardly drawne to it, as a Beare to the ſtake; ſo hard to be brought to a ſermon (eſpecially if it bee vpon any other day but the Sabbath, when the lawes of the Land awe them) ſo hard to be perſwaded to entertaine a good conceit of, to afford a good word, or to

l 2 Cor. 8 17
m Ier. 9. 3
n Iam 1. 19
o Pſ. 119 32
p Phil 3. 14

to ſtand vp for the faithfull miniſters and ſeruants of Chriſt Ieſus; ſo hard to be drawn to maintain the worſhip of God in the places where they liue; to releeue the wants of the needy; to breake the bread of life diligently to their people, if they bee Miniſters; to adminiſter the rules of juſtice duely, if they bee Magiſtrates, and to execute the duties which belong to their places] What (I ſay) can bee thought of ſuch? certainly they giue ſhrewd ſuſpicion, that heauens blaſts in the work of regeneration haue not as yet breathed vpon them: for, if they had, ther would be more ſpirituall agility, more heauenly alacrity and readineſs to do good in them, then there is. The oyled door will open and ſhut without creaking: and the heart that is oyled with grace will bee enlarged to what good is, without grudging. Doth a boat that hath a fair winde, and a full ſtreame, ſtand in need of an haling line? and doth the winde of heauen (thinkeſt thou) blowe vpon thee whē thou muſt haue ſo many haling lines

to

to draw thee, or else no good can bee wrung from thee? Wilt thou not worship God, but when the Sabbath cometh; not giue to the poore, but when the rate cometh; nor bring forth better fruits of amendment, but when death cometh or some extraordinary visitation, when thou thinkest there is no remedy but thou needs must, or else some inconuenience may ouertake thee, and whatsoeuer thou dost is done vnwillingly; and yet imagine that thou art endued with the Spirit? How darest thou thus controule the truth of Gods word which cannot ly?

A caution

I confesse indeed, that the best of Gods seruants, into whom the Lord hath breathed the greatest measure of grace, doe sometimes feel themselues more lumpish, drowsie and vncheerfull in holy seruices then they were wont to be, as (no doubt) *Dauid* did after his fall: but yet it is but at some times, it is not alwaies so with them. And I knowe also, that the worke of grace hath need to be helped forward by the vse of means in those that excel

in vertue in this vale of imperfection, by reaſon of the remainder of corruption [as the boat (though hauing a fair winde) by the help of oares, in regard of ſom heauy burden that it may carry] yet go forward they do by the vſe of thoſe holy means, and they bewail their vntowardnes alſo. But that man that hath no heart at any time vnto that which is good, that laboureth not to ouercome his backwardnes, that laments it not, that ſtriueth not, that voweth not, that praieth not againſt it; vpon whom the preaching of the word, the perſwaſion of friends cannot preuail, to make him doe anie more then that which perforce is extorted and haled from him, either by the rigour of mans law, or the winde of vain glory; it cannot be truly ſaid, that the treaſures of ſauing grace are beſtowed vpon him: for, thoſe that are borne of the Spirit will not onely bring forth the fruits of the Spirit, but alſo with cheerfulnes and alacrity; accounting it their felicity to be imploied in the ſeruices of their heauenly Maſter. Again,

Again, the winde doth not onely driue forward, but also it resists those thiugs that stop the speedy passage of it: so the Spirit of grace doth ordinarily resist whatsoeuer is contrary to its owne working in the soule which it regenerateth. Which thing the Apostle euidently laieth down, when hee saith; q *The spirit lusteth against the flesh.* Insomuch that by this wee see, that another euidēce for the work of grace must bee fetched from the spirituall combate betwixt the flesh and the spirit. For, it beeing so, that in the most regenerate there is corruption as well as grace, there must needs be an holy strife in that person. Wee see in the whirl-winde, where there are but circular blasts that are indirectly contrary and laterally opposite to one another, what a stirring of the dust, what a whirring of the stubble (or whatsoeuer else lieth where those blasts meet) there is, as if we should see two champions grappling and wrastling in that place. How much more is it true, that there must be a strange bickering and

4. Signe of regeneration. The spirituall conflict.

q Gal.

A Simile.

ſtriuing in that ſoule where two ſuch ſpirits doo meet as are not indirectly oppoſite, but directly contrary to one another; *viz.* the Spirit of God (comming from heauen) working grace, and the ſpirit of Satan (coming from hell) hindering grace? Vpon none of all the Apoſtles did this holy Spirit breathe more then vpon *Paul*, whether wee conſider the meaſure of his humiliation at his firſt conuerſion, or the meaſure of his zeal after his conuerſion: and yet he had this ſpirituall conflict in himſelf, as may bee gathered from his owne complaint; r *I ſee a law in my members warring againſt the law in my minde, and leading me into captiuity to the law of ſinne.* And what dry bouts *Dauid* (a man after Gods owne minde) had, ſometimes with diſtruſt of Gods prouidence, ſometimes with deſpair of Gods aſſiſtance, ſometimes with carnall confidence, ſometimes with fretting at the proſperity of the wicked, and the like; the Book of the Pſalms is a plentifull witnes. What breathings of grace then (trowe wee) haue

r Ro.7.24

haue they attained vnto, that neither euer were, nor yet are, at warre with their owne corruptions? but (in their own deluded opinion) all is wel with them; at peace with God, with the diuell, the world, their owne conſciences and all. They (they ſay) are neuer troubled nor diſquieted, they finde nothing to burthen them nor moleſt them, they thank God for it. What grace haue they? It is to bee feared, none at all. And (poor ſoules) the ſpirit of Satan ſtill breathes in them, and corruption hath them ſtill in chaines, and they are ready euery houre to bee cut off, and popt ouer into the pit of deſtruction: and yet (ah wofull caſe) they ſee it not, but applaude themſelues, and ſolace themſelues, as if they were in no danger, and no aliants to the regenerate condition. Sayeſt thou thou haſt nothing within thee to trouble thee, nothing to moleſt thee, nor euer haddeſt, thou thankeſt God for it? Wilt thou take a word from me, and marke what I ſhall ſay? I aſſure thee (whoſoeuer thou bee) I would

not be in thine eſtate for a thouſand worlds, if there were ſo many. Thou art without grace, and wilt not beleeue it. The God of heauen perſwade thee of it: for if that be true which our Sauiour ſpeaketh *s While the ſtrong man armed* (that is, the Diuell) keepeth the houſe, all things are in peace. Then if all things be thus at peace in thee; to harden thy heart, and ſeare thy conſcience, that euil one ſtill holdeth thee in bonds, thou art ſtill bound in the fetters of ſin, and art in fearefull thraldome thereunto: and vntill a ſtronger then all theſe commeth (I meane the Lord Ieſus) and ſet thy owne corruptions and the holy Ghoſt together at variance in thy ſoule, miſerable and lamentable muſt thy condition needes be. I tel thee, if the Spirit of grace were in thee, there would bee a ſpirituall whirlewinde in thy ſoule, two contrary blaſts meeting & grappling with one another, like the twinnes in *t Rebeccahs wombe*: and they would make thee cry out, as ſhe did *Why am I thus*, why am I thus worldly? why am I thus lazie

s Lu. 11. 21

t Gen. 25. 22.

lazie in my profeſſion? why am I thus dead harted in the ſeruice of my God? thus proud, thus full of ſelfe-loue, thus paſſionate and tuchy, &c. and thou ſhouldeſt finde the Spirit of Faith reſiſting the ſpirit of vnbeleefe, diſtruſt, doubting; the Spirit of truth, reſiſting the ſpirit of errour; the Spirit of loue, reſiſting the ſpirit of enuy, malice, frowardneſſe; the ſpirit of humility, the ſpirit of pride; the ſpirit of zeale, the ſpirit of key-coldneſſe, luke-warmeneſſe, carnall feare, &c. Thus it would be with thee, if thou wert regenerate.

Albeit this conflict of Contraries be not alwayes alike, becauſe grace ſometimes getteth the foyle, ſometimes the conqueſt (though neuer the fall;) yet the experienced Chriſtian knoweth, with S. *Paul*, that whenſoeuer hee intendeth any good, euill is preſent with him, and in his beſt actions, corruption troubleth him, which he many times findeth much adoe to keep vnder. And therefore I conclude, It is a vaine thing for any man or woman, to imagine that they are ſanctified

fied with grace, who neuer felt the reſiſtance of corruption againſt grace.

5 Signe of regeneration.

To proceede. In the fift place the Winde wee know (for ſo much the Text and Experience teacheth vs to know) will many times make a ſound, and is heard; euen ſo where the holy Ghoſt hath wrought, there will be a ſpirituall noyſe made, which will bee heard both of God & men. Inſomuch that I may boldly ſay with a graue Diuine; If the worke of grace be in the heart, the law of grace will be in the lips, and ſpeake hee will the language of Canaan. v When the Apoſtles *were filled with the holy Ghoſt, clouen tongues were giuen them, and they were heard to ſpeake in diuerſe languages the wonderfull things of God.* w *A good man out of the good treaſure of his heart* (ſayth Chriſt) *bringeth forth good things:* that heart that is furniſhed with grace, will vent forth ſome part of that gracious treaſure, not onely by godly fruits in the life; but alſo by holy ſpeeches in the mouth: *for out of the abundance of the heart the mouth ſpeaketh:* and heard to ſpeake it wil

v Act. 2. 4

w Lu. 6. 45

will be; First, breathing vp holy prayers into the eares of God; secondly, breathing out godly counsells in the eares of men.

First, that the Spirit doth enable a man to pray, it is as cleare a thing from Scripture as can be: for why else should the Spirit *of x grace be called the Spirit of Supplications*; nay, *the spirit of grace and supplications?* ioyned so together by a copulatiue particle, that they cannot be parted asunder. The Apostle tells the Romans, that *y the Spirit helpeth our infirmities, and maketh intercession for vs*, and *enableth the Saints to pray according to the will of God.* For why, it informeth the iudgement what to pray for, for the matter of our petitions; and it frameth the affections how to pray for the manner of our praiers. Vnto whom therefore this exercise of prayer is a stranger, who haue neither will to it, nor skill in it, to them may it be said concerning the worke of the holy Ghost, as *Peter* said to *Simon Magus* in the very same case; *z Thou hast neither part nor portion in this businesse.*

x Zac. 12. 10.

y Rom. 8. 26. 27.

z Act. 8. 20.

Where-

Wherefore let thoſe that refuſe to pray in the Temple, as Anabaptiſticall and Papiſticall Recuſants do, ſuſpect themſelues to be ſwolne rather with the blaſts of hereſie, & the winde of vaine-glory, then blowne vppon with the gales of Sanctitie. Let thoſe that care not to pray any where but in the temple, neglecting this duety with their charges in their houſes, as carnall and common Proteſtants do, ſuſpect themſelues to be carried, rather with the winde of cuſtome and faſhion, then of grace and heauenly inſpiration. Let thoſe that vſe it in their families, and make no conſcience of it apart by themſelues (whenas there are ſo many ſecret corruptions to be acknowledged and bewailed in the beſt, which are to be kept from the deareſt friends in the family) feare themſelues to bee guided rather by the ſpirit of hypocriſie, then poſſeſſed with the Spirit of grace. But ſuch as care neither for praying in the Temple, nor in the family, nor ſecretly, let them not only ſuſpect, but alſo, know themſelues to be ſuch as

are altogether voyde of the ſpirituall operation of Gods Spirit, in the work of Regeneration. For where that worke is, there is the Spirit of adoption: and where the Spirit of adoption is, there is a crying, *Abba Father*: & ſuch wil haue ſo familiar & frequent communion with the Lord, that the Church, the family, the ſtreetes, the high-wayes, the walkes, the chamber, the bed, the cloſet, the ſhop, yea the priſon it ſelfe, &c. ſhall be made witneſſes of thoſe heauenly ejaculations which their hearts and lips dart vp into the eares of the Almighty that great hearer of prayers.

Secondly, as the ſpirituall man is heard of God, ſending vp praiers to the high Court of Parliament in Heauen; ſo men ſhal heare the ſound of his ſanctified tongue in holy and religious communication. *I delight* (ſayth *Dauid*) *to be talking of thy righteous iudgements.* a *While I held my peace from good, my ſorrow was ſtirred, yea my heart waxed hot within me.* b *Paul* muſt needes be telling and talking of his *conuerſion before*

a Pſ. 39. 2

b Act. 22. 1. &c.

before his very enemies, & ſhewing what notable things the Lord had wrought in him, and done for him. Whence was it that *c Aquila* and *Priſcilla* did inſtruct *Apollos* in the way of God more perfectly? that *d Eunica* did teach *Timothy?* but becauſe the Spirit had ſo breathed in their hearts, that they could not holde their tongues, but they muſt be ſpeaking of the wayes of God to ſtrangers they neuer ſaw before, and to their domeſticall inferiors, and home-dwellers. When grace hath ſeaſoned the heart, it will ſo ſalt and pouder the ſpeech, that it will both eat out putrified and rotten communication, and alſo make the tongue a fit inſtrument to miniſter grace to the hearers. Take triall of thy ſelfe by this particular alſo; What is thy ſpeech? Speakeſt thou the language of *Aſhdod*, or the dialect of Canaan? Doſt thou with *e Dauid* take ſuch heed to thy ways, that thou maieſt not offend with thy tong, keeping thy mouth as with a bridle? Nay, doſt thou with the ſame Prophet *f call thy children vnto thee, and teach them*

c Acts

d 2. Tim. 1. 5. compar'd with chap. 3. 14 6.

e Pſ. 39. 1.

f Pſal. 34. 11.

them the feare of the Lord; and vppon all fitting occaſions, the praiſes of God, and the ſtatutes of God continually in thy mouth? If they be, it is a good ſigne, that thou haſt a good ſtocke of grace in thy heart: but if thy tongue g *be ſet on fire with hell*, as Saint *Iames* ſpeaketh, breathing out ſtinking, blaſphemous, filthy, frothy, falſe, ſlanderous, venemous, vnſauoury ſpeeches, it is a very ſtrong euidence againſt thee, that the breath of Heauen hath not blowne vppon thee. For I neuer reade in all the Scripture, that a regenerate heart, and a reuiling tongue, an holy heart and a ribald tongue, a gracious heart and a blaſphemous periurious tongue, a ſpirituall heart and a diſſembling, backebiting, and ſcoffing tongue haue ſtoode together. I deny not, but the tongue (*being* h *an vnruly euill*) for want of watchfulneſſe at ſometimes, may breake foorth into ſpeeches vnſeemely, vnſauoury, offenſiue and ſcandalous, though the heart be neuer ſo well ſanctified: yet this euill is bewayled when it is perceiued,

g Iac. 3.6.

h Iac. 3 8.

ceiued, and more care is taken by the Christian, to set locke and key vppon his mouth afterward. But, to make a common trade of swearing, cursing, lying, filthy speaking, Ismaelitish scoffing, priuy whispering, without any compunction or remorse, without any reformation or amendment, is a plaine argument of a graceleſſe disposition: which I doe boldly affirme against the stoutest loose-tongued speaker that is; because the Apostle ioyneth with me, and is my warrant, when he sayth, i *If any man among you seeme to be religious, and bridleth not his tongue, this mans religion is vaine.*

i Iac. 1. 26

And this may I adde also. If any man or woman would be accounted such an one as in whose heart the Spirit of grace hath breathed, and yet not able, or at least, truly desirous and industrious to inure his mouth to blessing, as well as to bridle it frō cursing; and to set it on worke with the matters of heauen, as to refraine it from hellish discourses: that person is much deceiued also. If thou wert re-

generate

generate, thou couldeſt not chooſe but (vppon fit occaſion offered) bee ſpeaking and telling, either how God humbled thee, or how he raiſed thee, or how hee brought thee to Chriſt, how he tried thee ſince thou cameſt to Chriſt; and grace would make thee ſpeake, either of the force of thy corruptions, or the victory thou haſt gotten ouer them, of the rubbes that are in the way of a Chriſtiã mans courſe, of the ſweetneſſe of a godly life, &c. Thy wife, thy husband, thy children, ſeruants, friends, familiars, neighbors, ſhould heare the ſound of godly counſell mingled with loue, the ſound of holy perſwaſion ioyned with wiſedome, of religious inſtruction graced with grauitie, of wholſome aduice ſeaſoned with humility, to come from thee, and proceede out of thy mouth, either more or leſſe, according to thy meaſure, if the fountaine were but ſeaſoned, and thy heart ſanctified with the ſauing gales of the winde of grace. Thy tongue would be mouing queſtions to the aged in Chriſt, that are

ſtronger

ſtronger then thy ſelfe, thou wouldeſt be willing to giue direction vnto thoſe that are yonger then thy ſelfe, and that haue not that experience which thou haſt; and glad wouldeſt thou be of any occaſion to talke of the wayes of God, to the furtherance of thy ſelfe, to the edification of others. Inſomuch, that howſoeuer many can talke well, which are but hypocrites, neuer ſanctified by the power of the holy Ghoſt; yet all that are ſo ſanctified and regenerate, can ſpeake of the things that concern the good of their ſoules, either more or leſſe, and that to ſome good purpoſe alſo; and the neweſt borne babe in Chriſt that is (I ſpeake of thoſe that are come to yeres of diſcretiō) though his vnderſtanding be neuer ſo ſmall, is able to put the Iaylors queſtion to the learnedeſt *Paul*, and profoundeſt Diuine in the Land, k *Sir, what ſhall I doe to be ſaued?* What muſt I doe to come by ſuch a grace, the want whereof I ſee in my ſelfe; what courſe ſhall I take to ouercome ſuch a corruption, the raging whereof I finde againſt my ſoule?

k Acts 16.

I goe not about (good Reader) to bring all Christians to one and the same scantling in this matter of spirituall conference: for some speake lispingly, or stammeringly, for want of age, experience, help of naturall gifts, wherein other Christians goe beyond them: and no further then the Lord openeth *Davids* lippes, can *his mouth shew foorth Gods praise*. But this is that which I chiefly intend; To proue him to be destitute of grace, that hath neyther art nor heart, or art without an heart, to conferre and speake of the matters of saluation. The Lord knows it is farre from my purpose, to quench so much as the smoaking flaxe, or discourage the weakest scholler in Christs Schoole, that is scarce past his Christs Crosse rowe: if hee hath but a true minde to learne, the Lord prosper him in this businesse, and encrease his skill more and more. I am not ignorant, how many weake Christians complaine of their vnskilfulnesse this way, I can not conferre, I can not talke; as such an one can, I haue not the gift, &c.

A caueat.

l Psa. 51.

&c. Canſt thou not? Thou canſt; thou canſt talke of thy corruptions, thou canſt complaine of thy weakeneſſes, thou canſt queſtion about what way thou muſt walke in, to come to ſaluation, ſeeing thy ſelfe to be out of the way naturally, though thou beeſt neuer ſo weake and vnskilfull: if thou haſt any whit of ſpirituall breath in thee, thus thou canſt (I ſay) conferre and ſpeake: and by that time thou comeſt to haue theſe queſtions throughly anſwered, according to thy hearts deſire, thou ſhalt from thine owne experience, grounded vppon the word of GOD in the Lawe and Goſpell, come to that maturitie and ripeneſſe, that thou ſhalt be able to put any meer Naturian or Politician to his *non plus*, in the points of practicall Diuinitie. And therefore once againe I ſay, goe on, the Lord proſper thee. Though thou canſt but ſpell as yet, and thy vnderſtanding bee but ſmall, yet if the Lord hath enlarged thy heart to ſeeke after Knowledge as for Pearles; and like a diligent dutifull Scholler, to plie thy

thy booke hard, and to crie and complaine becauſe thou canſt not get thy leſſon ſo well as thou doeſt deſire, intreating thy fellowes to help thee, and to tell thee; I dare not ſay but that the Spirit of Heauen hath inſpired grace into thee. Wherefore I aime not (I ſay) at the diſcoragement of the weak, but at the diſcountenancing of the careleſſe; whoſe tongues are ſo vnaccuſtomed to the points of Diuinitie, that they can not ſo much as aske, which way they may come to ſaluation, or enquire how to attaine vnto that meaſure of knowledge, that they may bee fit to commune with thoſe that are vnder them, or that belong vnto them, about the things that concerne their euerlaſting peace; that neuer complaine of their ignorance, and vnskilfulneſſe, nor labour after more knowledge; and yet for all that thinke themſelues to be regenerate: who, being tried by this rule, are proued not to be the people they deeme themſelues to be. And ſo much of the fift property of the ſpirits breathing, to fit the Chriſti-

an, to pray feruētly in the eares of god, to ſpeake holily in the eares of men.

6. Signe of regeneration.

Laſtly, as the winde is many times heard, ſo alſo it is at ſome times an hinderance vnto hearing: for let two men haue conference together when the winde is loude, and they ſhall ſcarce vnderſtand one another, except they keepe cloſe together: euen ſo where the Spirit of grace bloweth, it will help the regenerate againſt hearkening to the voyce of temptation. Is not this that which the Apoſtle intimateth vnto vs, *m* Ephe. 6? For, in that there he cōpares the ſeueral graces of the Spirit to ſeuerall peeces of Armour, as Faith to a ſhield, Hope to an helmet, Righteouſneſſe to a breaſt-plate; a minde ready to confeſſe the cauſe of Chriſt, to profeſſe the truth of Chriſt, to ſhoo greaues, &c. what doth he giue vs to vnderſtand, but that the Spirit from whence theſe graces flowe, doth ſhield and guard a Chriſtian from the danger of temptation; ſo that he ſhall not readily hearken to the plauſible ſeducing, nor terrible diſcouraging voyce of

m Ephes 6 14. 15. 16 17

of the tempter. Not readily I ſay. For I know that the holieſt Saints haue not altogether forgotten what they once learned of their grandmother *Eue*; but now and then their eares are ſomwhat more open then they ſhould be, to liſten to the ſubtile charmes & inchantments of the Serpent, and are ſometimes foyled: yet notwithſtanding the Lord, *n* (*who knoweth how to deliuer his out of temptation*) raiſeth them vp againe; and by occaſion of their falles, teacheth them to bee more wiſe, and watchfull againſt the enemy afterward: and the work of grace that is in them, doth ſo ſecretly vpholde them, that they ſhall neuer be totally and finally vanquiſhed. For (as one ſayth very well;) Thoſe whom the Spirit of God hath inſtructed, and girt about with the Sword of his powerfull grace, will hee neuer ſuffer wholly to erre againe, nor totally to be corrupted and conquered againe. Whence it comes to paſſe, that the regenerate perſon hath matter of defence, both for his faith and godly life, to reſiſt the darts

n 2. Pet. 2. 9.

S. ſanctus nec errare patitur, nec corrũpi, nec vinci quos docuerit, quos poſſederit, quos gladio potentiſſimæ virtutis accinxerit. Cyp. de S. fol. 33.

that may be throwne againſt the one, and to ward the blowes which may be offered againſt the other. For when Satan laboureth by the rubbes which hee caſteth, by the fearefull doubts which he ſuggeſteth, to weaken his aſſurance of hauing right to the heauenly Priuiledges (as pardon of ſinne, grace to perſeuere, freedome from ſpirituall bondage, the kingdome of glorie, &c.) Hee is able (bleſſed be God, which *teacheth his hands to warre, and his fingers to fight*) to giue him the repulſe (though ſometimes more weakly, ſometimes more ſtrongly) and to anſwer him as *Naboth* did *Ahab*, when he requeſted his Vineyard, *God forbid that I ſhould part with the inheritance of my father.* God forbid I ſhould let goe my anchor-hold in Chriſt; and by hearkening to thee Satan, throw away the euidences that I haue for thoſe heauenly prerogatiues, and that inheritance which my Father hath bequeathed me in the name of his Sonne.

1. The ſpirit vpholds his faith againſt temptation.

1 Ki. 21. 2

Againe, when either the Diuell, world, or fleſh, ſhall lay any ſiege againſt

2 His godly life is defended.

gainſt his godly conuerſation, either by golden and hony arguments alluring him to ſome euils, or by oppoſing and diſcouraging reaſons to deterre him from ſome good, hee can anſwer him (though not alwayes alike) as *Eliſha* did King *Ioram*, *p What haue I to doe with thee?* Or as *Ioſeph* his miſtris, *q How can I do this great wickednes, and ſin againſt my God?* Or as the man of God did *Ieroboam*, *r If thou wilt giue me halfe thine houſe, I will not yeeld to thee:* for it is otherwiſe charged mee by the Lord. And whatſoeuer the ſinne be which he is ſuggeſted vnto, this bleſſed winde bloweth a weapon, and bringeth a ſword to his hand to ſmite againſt it withall. As, againſt pride it giueth this ſword, *ſ God reſiſteth the proud:* againſt luſt, this; *t whoremongers and adulterers God will iudge:* againſt couetouſnes this, *u no couetous perſon which is an idolater, ſhall enter into the kingdome of heauen:* againſt apoſtaſie and backe-ſliding this, *w It had been better neuer to haue knowne the way of righteouſneſſe, then after they haue knowne it, to turne from the holy com-*

p 2 Kin. 3. 13.
q Gen. 39 9.
r 1 Ki. 13 8. 9.
ſ Iames.
t Heb. 13. 2.
u Eph. 5. 5
w 2 Pet. 2 21

mandement deliuered vnto them. By all this wee ſee, that they which are chaffe for the winde of temptation, ready to be blowne about with euery blaſt of falſe doctrine, ready to hearken to the inticement of euery graceleſſe companion, at the command of euery luſt, euery fleſhly, worldly and diabolicall ſuggeſtion (as the *x* ſeruants of the *Centurion at the becke of their maiſter*) are not breathed vpon with ſauing grace: for if they were, they would not ſo readily, ſo eaſily yeeld themſelues captiues and priſoners to euery baſe luſt, and to euery occaſion to ſinne that is offered them, without ſtriuing and reſiſtance, as they do. And thus haſt thou (Chriſtian Reader) the markes of the Spirit reſembled by the properties of the Winde: which I haue layd downe for thy triall. If thou then vppon examination canſt finde theſe tokens in thee, the Spirit of God hath infuſed grace into thee, and made thee one of that regenerate number, whoſe portion is to reigne in glory; if not, thy caſe is deſperate, thy condition is wofull: for

x Lu.7.8.

for the getting out of which, thou haſt *Moſes* and the Prophets; heare them: and happely the peruſall of this Treatiſe, or others, may (like an handmaid vnto preaching) ſubordinately further thee in thy regeneration. And this for the ſecond vſe.

To conclude this poynt; From it wee ſee what is the reaſon why the world ſo ſtormeth againſt the Church, and why the children of the world do ſo ſet againſt, and are ſo out of quiet with the children of God; *viz.* becauſe the Spirit of grace is in them: and the ſpirit being like winde, and the world like the Sea; how can there be any concordance betwixt the carnall minded, and ſpirituall minded? Nay, we ſee by experience, that the more ſtrongly the wind of heauen bloweth abroad, vpon the ſea of this world, its owne fruits, by a zealous profeſſion, and religious conuerſation in the liues of Chriſtians, the more ſtrangely do the members of Satan rage, and foame and caſt out their filth againſt religion and godlineſſe it ſelf. Thus were the y Phariſes

Sect. 4. Vſe 3.

y Lu. 23. 2

rises troubled with Christ, the x heathens with *Paul* and *Silas*, *a Ahab* with *Elias*, *b Michol* with *Dauid*, the *c* vncircumcised *Iewes* with *Stenen*, and the Infidells with the Christians vnder the tenne Persecutions. And why so? Onely because the Spirit of God had regenerated them, the spirit of zeale was vpon them, and they were filled with the holy Ghost. Not that the holy Ghost doth of himself produce such an effect as the hating of Gods Children, and the opposing of religion, amongst any (for can God, who is vnitie it selfe be against himselfe?) but this comes to passe accidentally (by occasion of the spirits working in the regenerate) from the corruption of the vnregenerate, who are alwayes like the troubled & roaring waters; and therefore can be no more still when the godly refuse to runne to the same excesse of riot with them, or speake against, or dislike of their enormious courses, then the sea can be still, when the winde bloweth vpon it. If thou therefore that art a Christian dooest meete

x Act. 17. 6
a 1 Kings 18. 17.
b 2 Sam. 6 16. 20.
c Acts 7.

meete with oppoſition for thy holie profeſſion, account it no ſtrange thing; as if thou wert alone in that condition: and maruell not at it. For will the Mariner wonder to ſee the waues riſe, the waters ſwell, the Sea rage, when windy ſtormes beate vpon it? The Scribes wil quarel with Chriſt for his innocencie: and the wicked will quarrell with his followers for their integrity: and for a man to bring forth the fruits of the Spirit, is enough to breed deadly enmity in the hearts of the vngodly againſt him. For the working of the Spirit is reſembled to the Winde; and the Winde is a fit metaphor to expreſſe the ſame.

CHAP. IIII.

The logicall analyſis of the Text, and the opening of the firſt part of it.

HAuing now done with the ſumme of the words, order requireth that wee ſhould anatomize the Text, and part it into ſeuerall members. In this compariſon two branches are occurrent; Sect. 1.

rent; firſt, the compariſon or ſimilitude it ſelfe in theſe words; *The Winde bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth.* Secondly, the application of the ſimilitude in the words following: *So is euery one that is borne of the Spirit.* Each of theſe two members ſubdiuide and ſpread themſelues into 3. branches apeece; which, meeting together throughout the Text, doe conſtitute, and make three ſubſtantiall parts for me to handle. The firſt treats of the free liberty & vnreſiſtable efficacie of the working of the holy Ghoſt: the ſecond containes a diſcourſe of the ſenſe and feeling of that holy worke in the regenerate: the third comprehendeth the incomprehenſibleneſſe of the meaſure of that worke. The firſt layde downe thus, *The Winde bloweth where it liſteth: So is euery one that is borne of the Spirit.* The ſecond thus, *and thou heareſt the ſound thereof; ſo is euery one that is borne of the Spirit.* The third thus, *but canſt not tell whence it commeth, and whither it goeth:*

So

So is euery one that is borne of the Spirit: Still this clauſe (*euery one that is borne of the Spirit*) being applied to euerie branch in the ſimilitude.

Sect. 2. Part. 1.

The firſt of theſe muſt firſt be handled; *The Winde bloweth where it liſteth: So is euery one that is borne of the Spirit.* Firſt to interpret the wordes. [*The Winde*] *d* Some here by Winde do vnderſtand the perſon of the holy Ghoſt, or the third perſon in the Trinitie; for which opinion (I confeſſe) there ſeemeth to be ſome colour in the *e* Greek Text; which I dare not abſolutely reiect, leſt I ſhould be thought to offer wrong to ſo worthy a Father as is the Author of it: yet in modeſtie let me ſay thus much. Inaſmuch as the originall word is of ſome generall extent, being deriued of a *f* word which ſignifieth, to breathe or blow, I can not ſee any reaſon why that tearme which in our Tranſlations is engliſhed wind, ſhould for the Greekes ſake, ſo properly ſignifie the third perſon in the Trinitie; eſpecially too, ſithence the epithet [*holy*] is heere wanting, which vſually

The words expounded.

d Auguſt. as Chemnitius quoteth.

e Being rather tranſlated πνεῦμα then ἀνεμος.

f πνέω or πνίω.

ἅγιον.

vſually we finde ioyned with the word Spirit, when it noteth out the perſon of the holy Ghoſt: wherefore with others of the learned, I take to be meant the naturall winde, which many times maketh a dinne and noyſe in the aire. About which wind the curious brains of differing Philoſophers haue weaued many knots, and framed many intricate and needeleſſe queſtions: the looſing and diſcuſſing whereof, it is not my purpoſe to meddle withall; being neither materiall to the Text, nor profitable to the Reader: neither mind I to ſtuffe theſe Papers with the diuers deſcriptions which diuers *h* Writers giue of the winde. To ſhew what it is in one definition, is as much as the Text requireth. *i* The wind therefore is an exhalation, more drie then moiſt, bred of thoſe cold and *k* drie vapours of the earth, which the Sunne draweth vp into the middle region of the ayre: in which region this exhalation meeting with a cold cloude, is of hot made cold, and by the force of that cloude beaten downe into the lower part

g *Chryſoſt. Chemnit. Calum. Piſc. Beza, &c.*

h As *Seneca*, one: *Nat. quaeſt. lib. 5. cap. 1 Ariſtot.* an other: *Meteor. lib. 2. cap. 5. Peter de la Primand.* a third: *Franc. Acad. part. 3 pag. 196.*

i What the winde is.

k A vapor is moiſt of it ſelf, but drie by reaſon of the Sun.

part of the ayre: where (by reaſon of the ſubtile nature it hath in it ſelfe) it ſpreadeth it ſelfe laterally or broadwiſe, flowing ſometimes to one corner of the heauens, ſometimes to another; ſometime Eaſtward, ſometime Southward, &c. This wind, I ſay thus defined, is heere to be vnderſtoode. [*Bloweth where it liſteth:*] this phraſe *where it liſteth*, doth not betoken any ſuch will in the Winde, as there is in the ſoule of man; (for the wind being an inanimall ſubſtance, and a creature without ſoule, how can there be any ſuch power of the ſoule in it, as the will is?) but it noteth out the free and vnreſiſtable agitation of the winde beating the aire, and other flexible bodies, ſometimes one way, ſometimes another, as the great *Iehouah* pleaſeth. [*So is euery one that is borne of the Spirit.*] *i.* ſo is it with euery elect perſon, in regard of the regenerating work of the Spirit; that Spirit breathing ſomtimes in one, ſometimes in an other, as he pleaſeth, freely, and vnreſiſtably.

CHAP.

CHAP. V.

The first Doctrine from the first part of the Text, concerning the free libertie of the Spirit his working.

Sect. 1.

FRom this fountaine so opened (as it is in the former Chapter) two streames of positiue Diuinitie do flow, to water the garden of God. The first is this: That *the worke of Regeneration proceedeth from the will and pleasure of God, to be effected and wrought in what persons hee pleaseth, at what time he pleaseth.*

Doctr. 3. The Spirit of grace inspireth grace, when hee pleaseth, & where he pleaseth.

The winde hath this libertie from the Creator, freely to spreade it selfe, sometimes in one part of the aire, sometimes in another: And taketh not the Lord this prerogatiue royall to himselfe, to infuse the breath of his owne grace, sometimes in one, sometimes in another, as himselfe pleaseth? We should attribute lesse libertie to the Lord, then to the Winde, if we should not yield to this. In the old Testament did

did the Lord breathe thus. For, that l *Enoch*, m *Noah*, n *Abraham*, o *Isaac*, p *Iacob*, q *Ioseph*, and the reſt of the Patriarkes in their ages and generations, were culled out from the reſt of mankinde to receiue the ſtamps of grace, and to be made new Creatures; whence was it, but onely from the will of the Almightie? Did not the Spirit blowe thus in the New Teſtament? freely working ſometimes vpon a r *Mathew*, ſometimes vppon a ſ *Zacchæus*, a t *Mary Magdalen*, a u *Peter*, an *Andrew*, and a few beleeuing Iewes, amongſt ſuch a multitude of Scribes and Phariſes, Publicans and ſinners, that liued in the dayes of our Sauiour; And that hee did blowe vpon the heart of w *Paul*, amongſt ſo many perſecutours whom hee might haue conuerted as well as him; that he x opened the heart of *Lydia*, amongſt ſo many women whom hee might haue ſanctified as well as ſhee; that hee breathed grace into the ſoule of the y Iaylour amongſt ſo many cruell tyrants, whom hee might haue regene-

l Ge. 5. 24
m and 6. 9
n and 15. 6
o Gen. 26.
p c. 32. 24.
q Gen. 39
r Mat 9. 9
ſ Lu. 19. 9
t Lu 7. 48.
u Ioh 1. 41 42 Mat. 4. 19
w Acts 9.
x Act. 16. 14
y Acts 16 34.

rated,as well as he, if his will had been ſuch: what doth all this note out vnto vs, but the liberty which the great Creator, Sauiour, and Sanctifier of the Church hath to inſpire grace in whom he liſteth and pleaſeth? Very pregnāt to this purpoſe is that of *Paul*, which he writes to his Corinths. For, ſpeaking of the diuers gifts & operations of the ſpirit he ſaith; ז *All theſe doth one & the ſelf-ſame Spirit worke, diuiding to euery man as* a *he willeth*, or pleaſeth.

ז 1 Cor. 12.11
a Καθὰς βούλεται. Reaſon.

The ground of all which is this; becauſe Gods will towards his creatures is otherwiſe then his will toward himſelfe. The things which he willeth concerning himſelfe, doth he wil of neceſſity (*vt*) he doth wil his owne being & glory neceſſarily (though not with a conſtrained, yet with a natural neceſſity, his nature neceſſarily requiring that he ſhould wil his owne eſſence & glory:) but as for the things he willeth towards the creatures, his will is not neceſſary, but free, *i.* it is in his own pleaſure, either to will them, or not to will them; whether the gift be election, juſtification,

Qua Deus de ſe ipſo vult neceſſaria, vult neceſſitate naturæ non coactionis Zanch. de Nat. Dei.

ſtification, or ſanctification. Now then the Lords will in willing the good of his creaturs, being free, either to wil, or not to wil the ſame: & Regeneration, or the gales of grace being one of thoſe good things (aſwell as election, juſtification, redemption) which he hath liberty thus to will; it muſt needes be a truth, that the wind of grace is at the Lords diſpoſing, to blowe with it ſauingly vpon what ſonnes and daughters of *Adam* he pleaſeth.

Sect. 2. Vſe 1.

The conſideration of which truth ſerueth firſt of all, to lay flat on the ground all opinion of proper power and ſtrength in any man to worke any grace in himſelfe, or ſo much as of him ſelfe to incline thereunto. For if the Spirit breatheth where he liſteth, and the Lord onely ſanctifieth whom hee pleaſeth; then no man (be he neuer ſo mighty, wiſe, wealthy) can haue the breath of grace in himſelfe, or breath after grace for himſelfe, or breathe grace into himſelfe, without the inſpiration and operation of the holy Ghoſt. Alas, how can that man moue

ſpiritually to any thing that good is, from any thing that euill is, who is held hard vnder the bands, and tyed faſt with the cords of ſpirituall death, which cannot be looſed vntill the Spirit doth ſpiritually enliue him? How can hee ſee ſpiritually the ſecrets of the Lord, whoſe vnderſtanding is wholly darkned, and before the eyes of whoſe minde there are ſuch thicke ſcales of ignorance drawne, as can not be remoued, vntill the Spirit doth enlighten him? How can he elect and chuſe the paths of life to walk in of his own free pleaſure, whoſe will is ſo ſpiritually peruerted, that it cannot be reformed againe, vntil the holy Ghoſt vndertaketh to rectifie it? Now if neyther the minde of man can bring the leaſt meaſure of illumination vnto it ſelfe, nor the will of man the leaſt part of reformation to it ſelfe; what power can there be in man toward the worke of his owne conuerſion! Can the paper fix letters vpon it ſelfe without the hand and penne of a writer? Can the ayre giue light vnto it ſelfe, without

without the beams of the Sunne? Can we write the Lawe of God vppon our owne hearts, without the finger of the Spirit? Can wee receiue the light of grace, without the ſpirituall ſunne-ſhine of the Spirit? it is not poſſible: it is God that worketh in vs the will and the deede. Away then with that freedome of will to regenerate our ſelues, which our Aduerſaries doe groundleſly holde, and maintaine.

Obiect. Whereas they obiect that ſame ſpeech of our Sauiour, *Iohn 5. 6.* to the ſicke man that lay at the poole of *Bethesda*, *Wilt thou be made whole*; and conclude from thence, that that man had a will to haue his diſeaſe cured before his healing: So conſequently a ſinner may haue a will to the curing of his ſicke ſinfull ſoule, euen while the diſeaſe of ſinne lieth vpon him, and while he remaines vnregenerate; Who is of ſo weake vnderſtanding, as not plainely to ſee the weakenes of this argument?

Anſwer 1 For, what though it be granted, that the man which lay ſicke at the poole of *Bethesda*, of a bodily infirmity, had a

will (as no doubt he had) to be cured of his malady, euen while the diſeaſe did raigne vpon him; ſhall wee therefore conclude, that we haue a power to will the healing of our ſpirituall wounds before grace be breathed into vs from heauen? God forbid. The poore Creeple that lay at the poole of *Bethesda*, though he lay vppon a bed, and could not ſtirre himſelf ſo nimbly and liuely as others that were in better health then himſelfe, yet he had life in him, and a feeling of his diſeaſe; and therefore well might hee deſire and haue a will to be healed. But a man that lieth in the poole of *Beth-auen*, in the gulph of iniquitie: ſo long as the diſeaſe of his ſoule lieth vpon him vncured, hee is ſtarke dead, hee hath no more ſpirituall life in him, then a blocke or a ſtone hath naturall life, he is vtterly voyde of any ſenſe or feeling of his diſeaſe: and how can hee then will the cure of it, and wiſh the healing of it.

Anſwer 2. Beſides, when Chriſt beginneth to deale with the ſinner about the cure of his

his diſeaſed ſoule, as hee did with that ſicke man about the healing of his diſeaſed body: And when hee asketh the ſinner by a ſecret voyce, and by his reuealed will in the Word, Wilt thou be healed of thy ſpirituall malady; It muſt be his Spirit muſt teach vs to anſwer, Yea. And when hee asketh that queſtion effectually indeede, hee doth encline the heart to deſire ſaluation. Which deſire therefore cannot be attributed to mans will willing it, but to the inſpiration of the holy ghoſt breathing this godly deſire into the poore ſoule. And therefore a dangerous and damnable opinion it is for any man to aſcribe that ſupernaturall worke of regeneration to the will of man, which proceedeth onely and freely from the will of God, who with his Spirit breatheth and bloweth where he pleaſeth.

The danger of this errour.

Truely if this opinion ſhould be giuen way vnto, this miſchiefe would enſue hereupon. A man might be bold to goe on in ſinne as farre as he liſteth, and continue in ſinne as long as he liſteth, and eaſily conuert and turne him

ſelfe at his owne pleaſure: which once to imagine, is not only erroneous, but alſo blaſphemous.

Sect. 3. Vſe 2.

Secondly, as this point maketh for confutation of errour, ſo alſo for information of judgement; to ſhew vs the reaſon why ſo few of the greater ſort, in compariſon of the meaner ſort, are made partakers of the holy Ghoſt. I deny not, but that ſome of the greater and nobler ſort doth the Lord chuſe and ſanctifie. *b Abraham* was a Lord, *c Dauid* was a King, the *d* Shunamite, that gaue that great entertainement to the Prophet *Eliſha*, was a great Gentlewoman, *e Paul* was a great Scholler, brought vp at the feet of *Gamaliell*, *f Nicodemus* was a Doctor in Iſrael: and all theſe did the Lord endue with inward graces, as wel as endow with outward greatnes. So that (I ſay) among rich, potent, and learned ones, the Lord hath his number of holy, gracious, and beloued ones. But yet that of Chriſt to *Iohns* Diſciples is verefied, *g The poor receiue the goſpell*, euen by experience it ſelf. And S. *Pauls* ſaying is found

b Gen. 22 & 24
c 2 Sa. 2. 4
d 2 King. 4
e Act. 22. 3
f Iohn 3. 10
g Mat. 11. 5

found in these daies to be too-too true, *h Not* MANY *wise men after the flesh, not* MANY *Noble, not* MANY *mighty, are called: but GOD hath chosen the foolish things of the world, the weak things, the base things, and things that are despised.* And howsoeuer the whole flocke of Christ (take it together) be but a little flock, in comparison of them that perish; yet the lesser number of this little flock are the great mighty men of the earth. Where there is one rich and religious, one Noble in blood and Noble in grace, there are three (nay, fiue to that one) of the meaner ranke that sauour the things of the Spirit. And what is the reason of all this? Haue we it not in the Text? see we it not in this doctrine? The Lord renueth whom hee pleaseth: the spirit of grace blowes where it listeth. Hee is tied neither to wealth nor worth, neither to greatnes of place, nor Noblenesse of blood, nor pregnancy of wit, nor multitude of friends, nor number of Attendants, to plant grace where these things are; meerly for these things. What? is hee tied

h 1 Cor. 1 26.27.28

tied then to pouerty in eſtate? No, neither. For, as there are few of the richer ſort who are religious, but haue their ſoules as full of ſin, as their cheſts are of ſiluer: ſo, many of the meaner ſort are irreligious; beeing as miſerable in their ſoules, as beggerly in their eſtates. So that (I ſay) no perſon, place, conditton, can compell the Lord to ſanctifie his creatures: his free pleaſure is the ground of all: and out of euery nation, age, ſex, condition, hee draweth ſome to himſelf to fear his Name, to call vpon him, to do him worſhip & ſeruice, according to his owne bleſſed will. And therefore let no man boaſt himſelf in the multitude of his riches, in the number of his friends, in the depth of his humane policy, in the greatnes of his earthly pedigree, in the height of his dignity, nor in the ſeat of his authority. For, that God, who makes the winde to blowe vpon a poor cotage when he lets a Kings palace alone, can beſtowe grace vpon the poor begger, when he denieth it to the great potentate. And no maruell: his will is his rea-

Stat pro ratione voluntas.

reaſon; and no outward priuiledges can conſtrain him to work but where he pleaſeth himſelf. Shall not hee that is Lord of all, haue the diſpoſing of all at his owne pleaſure? When therefore thou ſhalt beginne to queſtion in thy ſelfe, with the Lord, Lord why haſt thou re. eiued ſuch a poor one, and rejected ſuch a great one; ſanctified ſuch a ſimple and deſpiſed one, and left ſuch a wiſe man, ſuch a politician; conuerted ſuch a young ſtripling, and not wrought vpon ſuch an ancient father? why doſt thou impart thy gifts thus? why dooſt thou diſtribute thy graces thus? When (I ſay) thou ſhalt fall thus (in admiration of Gods wiſdome) to make ſuch an inquiry as this is; let this doctrin be at hand in thy meditations, to anſwer thy ſelf by. The God of heauen, with his gales of grace, bloweth and breatheth where he pleaſeth.

Sect. 4. Vſe 3. Exhortation to two ſorts. 1 To the regenerate in a two-fold duty.

Thirdly, heere is matter of counſell & perſwaſion to be deriued from this doctrine, and that both to the regenerate and vnregenerate.

The regenerate are to be perſwaded to

to a twofould duty; one to be practiſed for themſelues, the other to be performed on the behalf of others.

1 Thankfulnes for grace receiued.

That duty which concerneth themſelues, is thankfulneſſe to GOD for breathing grace ſo freely and liberally into them: for, the more free the gift is to the creature, the more praiſe ought to be returned from him to the Creatour, who is the beſtower of the ſame. Should a King beſtowe ſome Lordſhip or yeerly penſion vpon one of his ſubjects of baſe eſtate and badde deſert: if that ſubject ſhould not bee thankfull vnto his Soueraign for the ſame, he were worthy to be cri'd ſhame vpon; eſpecially too, ſithens the freedome of the Kings pleaſure, without any worth in himſelf, is the ground of the ſame. And ſhall the King of heauen, of his owne free will, for his own bleſſed pleaſure, conferre not onely an annuall penſion of earthly treaſure for term of life, but an incorruptible poſſeſſion of heauenly graces, vpon the ſinfull ſonnes and daughters of *Adam*, whoſe richeſt eſtate was ſinne and corruption,

A fit Simile.

ruption, whoſe beſt deſert was hel and damnation; and ſhall they that haue their ſhare in this portion, be vnmindfull of this loue, vnthankfull for this fauour? God forbid. If there had been any thing in themſelues to haue compell'd the Lord to deal thus with them, will hee, nill hee; then, though they ſhould bee vngratefull, they were the more to bee borne withall: but ſeeing the Lords free will was the chiefeſt motiue, and his meer loue the maineſt reaſon, to induce him thus to breathe vpon them; now to cut him ſhort of his praiſes, not to render, or at leaſt, endeauour to render due thanks vnto his Majeſty, it is a very hainous and intolerable offenſe, not to be ſuffred, not to be endured. Wherefore thou that haſt thy minde enlightened with the grace of illumination, thy heart ſoftened with godly contrition, thy will brought into an Euangelicall ſubjection through the grace of mortification, thy affections into a ſpirituall temper and frame through the work of ſanctification; thou that bringeſt forth the C

fruits

fruits of obedience plentifully & cheer fully, grieuing for and praying againſt the many ſlips thou takeſt, and the ſpirituall ſloth which is ſomtimes in thee; thou that canſt ſtop thy ear againſt the voice of temptation, that canſt ſpeake to God by praier and ſupplication, that canſt ſpeake to men in religious diſcourſe, refraining thy tongue from euill for conſcience ſake, which is one fruit of pure religion: thou (I ſay) that haſt theſe euidences of the breathing of grace (which I ſpake of before *b*) ſtriue thou to haue thy heart, lips and life, enlarged, opened and repleniſhed, with the praiſes of his holy Name. And the more thou conſider'ſt how freely theſe heauenly benefits come from himſelfe, without any merit (yea, notwithſtanding ſo many demerits) of thine own; the more forward be thou to be telling of his louing kindnes from day to day, the more zealous for his glory in his cauſe, and the more rauiſhed with the ſerious meditation of his ſingular bounty. And oh! conſider: he might haue left thee like a liue-leſſe & breath-

b chap. 3 Sect. 3.

leſſe

leſſe creature, as he hath many thouſands, but that his will and his loue did prouoke him to commiſerate thy wofull condition. If twenty or thirtie malefactours ſhould be in one and the ſelf ſame dungeon, where they could neither haue the light of the Sunne to accheer them, nor the benefit of the ſweet air to refreſh them; and one or two of them amongſt all the reſt, by the meanes of a friend (a ſtranger to them) ſhould bee redeemed from that bondage, ſet at liberty, and brought forth to partake both of the light of the gliſtering Sun, and the breath of the refreſhing winde: Oh how thankfull would theſe poor wretches bee to him that had procured them this liberty! what orations & narrations would they make of his kindnes! and no ſeruice would they ſticke at to doo him, when-as hee ſhould require it at their hands. And the more readily alſo would they do this, becauſe they know it was his meer pleaſure to redeeme them, rather then any of the other; whom he might haue made choice of

as

as well as they, and left them in the dungeon ſtill. Now thou that haſt receiued grace, wert once a priſoner to the diuell, as well as the reſt of *Adams* poſterity, and wert chained with ſpirituall fetters in the dungeon of ſinne, where thou hadſt neither the Sunne of Righteouſneſſe to ſhine vpon thee, nor the winde of grace to breathe into thee. The Father of his owne free will ſent his Sonne: the Sonne came willingly himſelfe, with the holy Ghoſt, to diſſolue the workes of the diuell in thee, to looſen the boltes of ſinne for thee, to bring thee out of that ſame hideous and ſtinking dungeon, into the freſh aire, with the ſun-ſhine of grace to giue light to thee, with the gales of grace to blow on thee, when he might haue taken others, and left thee a priſoner ſtill. Now was his loue ſo great to thee, was his will ſuch towards thee rather then towards others, when as thou wert in the ſame condemnation with others? Oh let this ſtrike into thy heart, and make ſo deep an impreſſion in thy ſoule, that it may neuer be

be forgotten, that it may euer be remembred: & let it driue thee into such an extasie, that vppon thy awaking thou mayest with holy *Dauid*, and patient *Iob* (who had experience of the like mercie) breake out and say, *i What is man that thou art mindfull of him, and the Sonne of man that thou dost thus visit him?* k *What is man that thou shouldst magnifie him, and that thou shouldest set thy heart vppon him?* Lord, what am I that thou shouldest thus set thine heart vpon me, to visite mee with the blasts of thine heauenly graces, and make my heart (which was formerly a stie for vncleane diuells) a lodging and temple for the holy Ghost to dwell in? Lord, this is loue without paralell, this is mercie without comparison; what? seemed it good in thine eyes (heauenly Father) to turne me and blow mee towards the Kingdome of Heauen, when (being blowne forward with the blasts of that wicked spirit) I was going, running, posting, flying to the kingdome of darkenesse? Needs must I lose my selfe in the admiration of

i Psal. 8. 4.

k Iob 7. 17

this loue,; and with the *Pſalmiſt* ſay, *l Becauſe thou haſt thus deliuered me from the hand of the violent, therefore will I giue thanks vnto thee (O Lord) and ſing praiſes vnto thy holy name.* Thus (I ſay) let the praiſes of God bee in thy mouth, when the worke of his Spirit is in thy heart. And this is the duety which thou that art a new creature in Chriſt, art dayly to practiſe on thine owne behalfe.

l Pſal. 18. 49

2 Carenes to beg grace for thoſe that want it.

Againe, as thou muſt thus be thankfull for what thou thy ſelfe haſt thus freely receiued; ſo thou muſt be a ſuter vnto Gods maieſty for the like mercie, on the behalfe of thoſe that want it: for thou knoweſt that they are no more able to work this grace in themſelues then thou thy ſelfe wert when thou wert in the ſame ſtate with them; and thou vnderſtandeſt by this doctrine, that it commeth from God alone: and the Philoſophers axiome is true *m Things receiue their goodnes from the firſt cauſe of that goodneſſe.* And the ſoule that is empty of grace, muſt receiue her preordained fulneſſe of grace from

m *Ariſtot. de cauſis. res recipiunt bonitatem in fluxam a primâ cauſa.*

from the Lord the first cause and fountaine of grace: and from that fountaine must thy prayers bee as a pitcher to fetch grace for thy brother; so farre foorth as precedent election maketh a possibility of speeding. Mis-take mee not: I speake not this as though I were of opinion, that the merit of thy prayers could deserue grace at Gods hands for thy elect brother: but I only shew thee, what the consideration of the freedome of Gods pleasure, in breathing grace into his Church, ought to stirre thee vp vnto; and what loue and pitty to thy vnregenerate brothers poore soule ought to moue thee vnto, *viz.* to beseech God (who *n powreth his Spirit vpon all elect flesh*) that hee would bee pleased as freely to worke graciously in him (if it be his will) as he did in thy selfe at thy first conuersion. This is that which the Lord would haue thee doe; neyther is hee any niggard of his grace vnto those whom to he hath purposed it from all eternitie. Hee is not like man: men when they haue done something for

A caution

n Act. 2. 17

others, they can not endure that the receiuers ſhould become beggers of the like kindneſſe for others; but they would haue them ſatisfied with that which they themſelues haue receiued, and let crauing for others alone. But it is farre otherwiſe with the Lord: it is his delight when they that haue beene blowne vppon freely with his grace, will become petitioners to the throne of grace for others, as wel as for themſelues; and chiefly for thoſe whom they haue neereſt relation vnto. It is that which he is pleaſed withall, when the ſanctified husband prayeth for the vnſanctified wife, when the beleeuing wife ſueth for the vnſanctified husband; holy parents for vnholy childrē, holy children for vnholy parents; ſanctified maiſter for vngodly ſeruants, &c. Thou therefore, that haſt any whit of heauens breath in thee, do not onlie craue the encreaſe of grace in thy ſelfe (which is thy duty too) but alſo begge hard for the beginnings of grace in thy graceleſſe brethren; and (ſeeing Gods grace is as free from himſelfe to other

other elect veſſels of mercy as to thee) beſeech thou the Lord, to open the eyes of thine ignorant wife, to ſoften the hart of thine impenitent husband, to conuert the ſoule of thine vngracious childe, to infuſe grace into thy vnregenerate father, mother, brethren, friends, neighbours, maiſter, ſeruant, whoſe hearts are as yet ſwolne with the breath of Satan, and corruption: And as the Apoſtle his hearts *o deſire and prayer to God was, that Iſrael might be ſaued:* So let it be thy hearts deſire and prayer to God, that they may bee ſanctified; and that with his ſpirituall *p* North and South winde, he would blowe vppon ſuch dead Gardens; and that hee would open the bottells and ſpout-pots of his holy Spirit, to water ſuch dry and barren grounds, that thoſe floures may ſpring vp there, which haue their roote in Election, and that the ſweete ſpices of grace may flow out as freely from the holy Ghoſt to them, as to thy ſelfe. And theſe bee the two duties which the Saints haue to learne from hence: Firſt, to prayſe

o Ro. 10. 1

p Cant. 4. 16.

God for the graces which they themſelues haue, and to pray to God for the like graces on the behalfe of them that want them. * Secondly, heere is a leſſon for the vnregenerate (who are altogether deſtitute of ſound grace) to learne: and that is, to giue all diligence to be effectually breathed vppon with this winde from heauen; and with holy *Dauid* to q *giue no ſleepe to their eyes, nor ſlumber to their eye-liddes*, vntill their hearts be a place for the God of *Iacob* to breathe in, and their ſoules an habitation for the Ark of the Lords ſtrength, and the worke of the Lords Spirit to reſt and dwel in. For if Gods wil be the ground of his worke of ſanctification in any creature, then they that are ſtill vnſanctified, are bound to an inceſſant vſe of thoſe means which the Lord hath appoynted to ſerue this free will of his in the effecting of grace in their hearts: and though we cannot effect any part of that bleſſed worke in our ſelues, nor ſo much as naturally wiſh or will it; yet, in aſmuch as the Lord hath made no promiſe to regenerate,

* The ſecond branch of the vſe of exhortation to the vnregenerate.

q Pſa.132 4.5

nerate but by the vſe of meanes, wee muſt vſe that meanes, if wee would be ſpiritually breathed vppon. For that God who doth reueale his will of election by the worke of Iuſtification, & his will of iuſtification by the worke of Sanctification, doeth alſo declare his wil of ſanctification by the preſcribing of helpes to bring vs to holineſſe: which helpes wee muſt diligently and carefully vſe; or elſe, if the ſpirit neuer come to breathe vppon vs, the fault will be our owne, and our condemnation of our ſelues. Howſoeuer ſtill (I ſay) the worke of grace be the Lords; ſo then (I ſay) the libertie which the Lord hath to infuſe grace where he willeth, vrgeth a neceſſity of following thoſe rules which hee hath ſet vp for his Church to attaine vnto grace by: which rules and helps what they are, I will ſhew in order.

1 Help to get grace.

The firſt is a diligent attendance vnto the word of grace: hence it is that the word is called the * miniſtration of the Spirit. We know that they which are left Executours to other

* 2 Cor. 3 8

mens wills, they must take vp Letters of Administration, by vertue of which they must enter vpon the goods of the deceased: so they that would take vp that Legacie of Graces, which Christ bequeathed to his Church in the promise of sending his Spirit, must come to Gods Courts, and there take vp the Letters of Administration, by the meanes whereof they may take vp that portion of inheritance of grace, which Christ hath left for them. *f* When the Apostles were in an house at Ierusalem, where they heard a sound like *the rushing of a mighty winde*: then did the holy Ghost sit vpon them: So when wee are in the house of God to heare the sound of his mighty voyce, in the preaching of the Word, may wee expect the breathing of his Spirit. It was at the preaching of *Peter that the holy Ghost fell vpon Cornelius and his houshold.* It was at a Sermon of *Paules* when the *Spirit opened the hart of Lydia* u. When *ananias instructed Paul, the scales fell from his eyes, and he received spirituall sight* w. By the preaching of our Sauiour

f Acts 2.

t Act. 10. 44.

u Acts 16. 14

w Acts 9. 17.

our, many of the Iewes came to beleeue on him: with his word did hee cleanse the *x* Leper, *y raise the dead*, & open the eyes of the blinde, *a* cast diuels out of the possessed with them, in the daies of his flesh: and by the means of his holy word, now published by his messengers doth hee cleanse, with the water of grace, our leprous soules, quickening with the life of grace our dead hearts, open with the light of grace our blinde minds, and chase out with the blasts of grace, those same euill spirits that doe haunt and possesse our soules.

Their case therefore cannot be sufficiently lamented, nor enough bewailed, who make no more reckoning of the Word, then of a trifle or toy; and who regard the sound of the Lords voyce in a powerfull Ministery, no more then the creaking of a lifelesse doore: the estate of such persons (I say) can not be pittied too much; for alas poore soules, by this contempt they debarre themselues from the breath of the spirit. For, if amongst those that heare

x Mark 1. 42.
y Mark 5. 42.
z Mar. 10 52.
a Mar 9. 26.
Chap. 5. 8

heare the Word diligently, when it is moſt ſoundly preached, there be but one ſort amongſt foure that get any more grace by it then the common gifts of the Spirit (which a reprobate may poſſibly attaine vnto) then let them neuer looke to obtaine the Spirit ſauingly, that contemptuouſly reiect preaching, as Papiſts doe; that negligently heare preaching, neuer but when themſelues liſt, now and then, at their owne leiſure, as profane Proteſtants doe. And if ſuch perſons remain in their vnregenerate condition, vntill they come to reape the fruit of it in eternall condemnation, whom can they blame but themſelues? What can they finde fault withall, as the cauſe of ſuch miſery, but the turning away their eares from hearing the Law? Suppoſe a man were in a cloſe roome, where through the vnholeſomneſſe of the ayre, he were like to be ſmothered, and might haue libertie to goe abroad into the aire, where the winde might reuiue his ſpirits; if he ſhould wilfully refuſe to come abroad, and partake of that refreſh-

refreſhment, and ſhould rather chooſe to keepe in that roome, were not hee worthy to be ſmotherd and choaked? Surely yes: how much more deſerue they to be ſmothered with their ſins, and choaked with the ſtinking ayre of their corruptions, who haue the word brought home, euen to their doores, and yet ſtop their eares againſt it? chuſing rather to ſnort vppon their couches, to ſit in the chimney corner, to prate by the fires ſide, to patch their cloathes (as many of the poorer ſort make that their Saboths worke) to play and game, to make bargaines, to trauell about their worldly buſineſſes, then to go to the houſe of God, where in the preaching of the word, the Lord doeth offer the worke of his Spirit, for the diſtilling of grace into the hearts of the Elect. Wherefore, whoſoeuer thou art that haſt beene either a contemptuous deſpiſer, or a negligent hearer of a powerfull Miniſtery, when thou mightſt haue had it; be humbled for this contempt, reforme this negligence, and now at laſt gather vp thy crums,

crums, redeeme the time thou haſt loſt, and frequent the houſe of GOD more diligently: or elſe, if euer thou commeſt to be breathed vppon with grace ſauingly, then ſay that I am a lying prophet vnto thee. I tel thee man, thou haſt no more promiſe from God, to haue the life of the Spirit in the worke of Regeneration, without the ſound miniſtery of the Word, if thou mayeſt by any meanes, with any conditions enioy it, then a man to haue his naturall life preſerued without the vſe of meate and drinke. What therefore our Sauiour ſaid to his Diſciples, that ſay I vnto you: *b Hee that hath eares to heare, let him heare.* And I may adde alſo, With his hearing let him ioine reading, meditation, conference; all which being vſed aright, are as conduites whereby the holy Ghoſt doeth conuey the water of his graces into our ſoules.

b Mat. 13. 9.

2 Help to get grace.

Secondly, a man without grace that would haue grace, muſt, not onely heare the Word diligently: but his care muſt be, that that word may bring him

him to an humble and meane conceit of himſelfe, and that by it hee may ſee himſelfe by nature altogether graceleſſe. For though a man hath heard the word preached powerfully neuer ſo many yeares together: yetif it hath neuer had this effect in him, as to make him ſee himſelfe a naked creature, deſtitute of all grace naturally, to produce ſpirituall humilitie in him, he is not as yet in the way to grace, but may goe to hell for all his hearing. It is in the humble ſoule that the Spirit delighteth to dwell. Heere the compariſon holds not. Windes commonly blow ſtrongeſt vpon the higheſt mountaines; but it is not ſo with the ſpirituall Winde, its blaſts are ſtrongeſt in the loweſt valleys: the more lowely a man is in his owne opinion, the more fit a receptacle is he of the ſanctifying gales of heauen. *Pharaoh* was proud, *Senacherib* was haughty, the Scribes and Phariſes were lofty, and therefore were they ſo empty of grace. *Paul* was humble; *Dauid* was lowely; *Moſes* was meeke; and *Mary* was not conceited.

Certe apud tales nullius vnquã doctrinæ profectus erit, donec prauæ confidentiæ flatus qui turgent exinaniti fuerint. Calu. in Ioh. pag. 737. Diſsimile.

ceited in her own eyes: and thence it was that they were ſo ful of grace. Can the profane perſon get reſtraining grace, ſo long as in the pride of his hart he thinks himſelfe good enough? Can the ciuill perſon euer get ſauing grace, ſo long as he is puffed vp with a lottie conceit of his owne righteouſneſſe? Cã the hypocrit get ſanctifying grace, ſo long as he prides himſelfe in thoſe common gifts which he hath already? It is not poſſible. For, ſo long as men are ſwolne vp with a ſelfe-conceit of their owne excellency, with an haughty opinion of their ciuil honeſty, with a conceited thought of ſuppoſed ſanctitie; they can ſee cauſe neyther of complaining before God of their natiue filthineſſe, nor cauſe of praying vnto God for more holineſſe. And if they ſee no cauſe to doe thus, how can they long for grace: and if they neuer long for it, they can neuer haue it. Let the word therefore which thou heareſt be effectuall with thee to bring thee out of conceit with thine owne holineſſe, and learne thee to ſee and acknow-

knowledge, that thou haſt nothing in thy ſelfe originally, but natiue pollution; otherwiſe (though thou beeſt neuer ſo well eſteemed in the eyes of the world) Publicans and harlots ſhall ſooner enter into the kingdome of Heauen, and be blowne vppon with the winde of heauen, then thou ſhalt.

Thirdly, when the word hath done this notable good with thee, as to bring thee to a baſe eſteem of thy ſelfe, in reſpect of the lacke of grace, then muſt thy heart be ſoftned, and moiſtned with the teares of contrition; and remorſe of conſcience muſt bee the thing which thou muſt ſtriue for. The Prophet *e Ezechiel* ſeemeth to intimate vnto vs, that the Lord, before he putteth his Spirit within vs, he taketh away the ſtony hart from vs. *d To this man will I looke* (ſaith *Iehouah* himſelfe by *Iſaiah*) *that is of a contrite ſpirit.* The more moiſt the earth is, the more vapours aſcend out of it; and the more vapors riſe from it, the more windes blow vpon it: euen ſo, the moyſter our hearts are, the more tender our conſci-

2 Help to ſanctification.

e Ezek. 36 26.27

d Iſa. 66. 2

consciences are, the more vapours of sinne will the Sunne of righteousnesse draw vp to himselfe in regard of guilt, by the grace of iustification; and so the more way shall be made for freedome from the reigne of sinne in the grace of sanctificatiō. Why were the Scribes and Pharises so destitute of grace? but because hardnesse of heart did possesse them, and the spirit of slumber was vpon them; whereas *Peters* e Conuerts, being pricked in their consciences, did beleeue and repent to the remission of their sinnes, and sanctification of their soules. And truely this must needes be an vndeniable truth; because, that when the heart is tender and soft, it is like waxe, capable of the impression of euery grace: then the preaching of the Lawe will worke vpon it to the producing of the grace of repentance, the preaching of the promises of the Gospel will worke vpon it to the breeding of a liuely faith, the reuealing of the will of God concerning any necessary duty to saluation wil worke vpon it to the begetting

e Act. 2

of

of new obedience, the experience of Gods mercies will worke vpon it, to the effecting of the grace of loue, the meditation of Gods iuſtice and power wil worke vppon it to the engendring of an holy and ſonne-like feare: but where this ſoftneſſe and tenderneſſe is not, neither Law nor Goſpel, neither mercy nor iuſtice, nor any thing elſe will auaile, to imprint the leaſt ſtampe of any grace vpon the ſoule. And truly from the want of this it is, that ſo little grace is to be found amongſt the poſteritie of *Adam* in this laſt age of the world. Aske the Philoſopher why winds are not ſo common in the winter and ſummer quarters, as they are in the ſpring & the Autumne; and he will anſwer, that the cauſe is from the hardneſſe of the earth, beeing more bound with extreamitie of froſt and colde in the winter then in the autumne, and more parched with vehemencie of heate, in the ſummer then in the ſpring: euen ſo, aske the Diuine, what is the reaſon why the winde of grace doth not blow as well vpon the

greater number as the ſmaller; and hee wil anſwer you, The hardnes of mens hearts is the ground of it: their hearts are frozen with the dregges of coldnes and ſecurity, and they are parched and dried with the heate of their luſtes, which hindereth all ſpirituall moyſture in them: and can heauens blaſts blow, ſo long as all ſuch moyſture is wanting vnto them? I confeſſe indeede, that when the Spirit beginneth firſt to breathe, it findeth the heart of the ſinner hard and impenitent: but yet I ſay that the Spirit neuer proceedeth vnto the vp-ſhot of Sanctification, vntill it hath prepared the heart by breaking and humbling it, and taking away the flintineſſe of it. Thou therefore, whoſe heart is ſtony, whoſe conſcience is cruſty, bewaile thy ſecuritie, lament thine impenitencie, and take thou no quiet vntill more remorſe bee wrought in thee: and euery check that thy conſcience giueth thee, for any good which thou haſt neglected, for any euill which thou haſt committed, quench it not, choake it not, repell it not,

not. For if thou reſiſteſt when conſcience doth its office, thou indiſpoſeſt thy ſelfe to any remorſe, and thou occaſioneſt the powers of thy ſoule to be ſo hide-bound, that no ſpirituall moiſture of ſorrow for the lacke of grace can bedeaw thee; and how then can the winde of grace blowe vpon thee? Wherefore, vntill the word of Grace hath thus farre wrought vpon thee, to bring thee to a ſoft and broken heart; think thou, it hath don thee little or no good: for whom the Lord doth freely worke vpon to ſanctification, hee doth alſo bring to mortification, the ſecond ſtep wherunto is a ſoft and tender ſpirit.

Laſtly, prayer vnto the Lord for grace, is a notable meanes to obtaine it. For, as the Lord *f bringeth the wind out of his treaſures*, ſo he ſendeth downe his Spirit, and euery good gift of the ſame from heauenly places: not by any locall mutation, as though the third perſon in the Trinitie did come from his throne of maieſtie; but by a ſupernatural operation and working in the

The fourth helpe to ſanctification.

f Pſal. 105.

hearts of the Elect; the will of the Father, in this worke, goeth first, the wil of the Sonne followeth that, and the will of the Spirit proceedeth from both: and therefore, seeing grace doth thus come downe from heauen, as the winde from the cloudes, wee must by Petitions send vp to heauen for it. Vnto this our Sauiour Christ doth encourage vs when-as hee sayth, g *Your heauenly father wil giue his Spirit to them that aske him*. But, will some obiect and say, How can wee pray for the Spirit while we want it; when-as wee cannot pray aright for any thing, vntill wee haue the Spirit? Whereunto I answer; First, it must bee considered, vnto whom I speake, to wit, to such whom the Word hath preuailed withall, to bring them to a knowledge of the want of grace, and to remorse of conscience, because of this want: now they that are brought thus farre, they are disposed to pray for it; and therefore, to such as these are very well may I speake, as the Apostle doth concerning Wisedom. h *If any man lacke* [that is,

Num tempore sed ordine.

g Luk 11. 13.

Obiect.

Answer 1

h Iac. 1.5.

is, feeles the lacke of] *wiſedome*, and ſo conſequently of grace, *let him aske it of God*: Yea, and deſire God to giue him grace to call for it aright; and entreate others to begge the ſame thing for him. Againe, howſoeuer we cannot pray for the Spirit, vntill we haue the Spirit, yet we muſt pray for it, that we may aſcertaine our ſelues, that we are in the way to attaine it: for one of the firſt ſteppes to grace, is an earneſt deſire to bee made a partner of grace; yea ſuch a deſire as will not be ſatisfied vntill it hath it. And neuer let that man looke to bee breathed vpon ſpiritually, that hath not an heart to ſend vp ſighs and ſutes earneſtly to the God of heauen for his holy Spirit. As Mariners therefore, when they would haue a proſperous gale to driue them to the hauen, are wont to ſay, Blowe winde, blowe winde; ſo pray thou, *Blowe Lord, breathe Spirit, oh breathe ſome heauenly blaſtes, ſome ſpirituall motions, ſome holy inſpirations into my graceleſſe, barren and empty heart.* And let that be thy prayer which was the prayer of

Anſwer 2

a Chriſtian father, and conſtant Martyr; *Come thou holy Spirit, ſanctifie the temple of my body and ſoule, conſecrate it as an habitation for thy ſelfe, make it an houſe fit for ſo worthy a gueſt to lodge in, beautifie it as thy chamber, beſet it as the Cabin of thy reſt round about with the variety of all vertues, let it gliſter as thy manſion with ſpirituall carbuncles, and with the ſplendor of heauenly Pearles: cauſe the odours of thy gracious ointments to perfume it within, and ſo regenerate and renue my heart, that it may be eſtabliſhed in grace for euer.* If in ſome ſuch wiſe as this thou wilt but feruently, faithfully and feelingly make knowne thy requeſts vnto the Lord, thou ſhalt finde, that that Spirit which deſcended vpon Chriſt in the ſimilitude of a i Doue, and vpon the Apoſtles *in the likeneſſe of cloouen and fiery tongues* k *at the feaſt of Pentecoſt*, will come downe vpon thee, in the likeneſſe of a mighty wind, to purge and purifie thee, to renue and ſanctifie thee, and to infuſe into thee innocency,

Cypr. de S. ſancto, foli. 32. Adeſto ſancte ſpiritus, ſanctifica templum corporis noſtri & conſecra habitaculum tuum, dignam te habitatore, domum compone, adorna thalamum tuum, & quietis tuæ reclinatorium circunda variis virtutum ſterne pauimenta pigmentis, niteat manſio tua carbunculis flammeis, & gemmarũ ſplendoribus, &c.

i Mat. 3. 16. k Act. 2. 3

innocencie, wiſedome, zeale, faith, feare, loue and all graces in meaſure, needful for thy ſaluation. And thus (Chriſtian Reader) haue I pointed out vnto thee, the helpes which may further thee towards the attainment of ſauing grace. The Word muſt be attended to, that it may teach thee humilitie; humilitie muſt be attained vnto, that (out of an acknowledgement of thine own vnworthineſſe and vnholineſſe) thy heart may be ſoftned: and a ſoft heart muſt be endeuoured, for that out of a broken & contrite ſpirit thou maieſt earneſtly call vpon God for the gales and graces of his holy Spirit; who vpon thy praying vnto him aright, hath made a gracious promiſe, freely and liberally to vouchſafe them vnto thee, without reproaching thee.

Motiues to ſtir vp to the carefull vſe of theſe meanes. Motiue 1.

And that thou maieſt be perſwaded the more willingly to follow this direction, and be the more eagre thus in the purſuite of holineſſe, doo but in the firſt place conſider the conſolation that theſe graces will afford a man in the time of affliction and triall. For,

like as the Winde cooleth and refreſheth the body of a man in the parching heate of the ſummer: ſo the Spirit of grace, if we haue it, comforteth and accheereth the Chriſtian ſoule in the heate of tribulation in the fire of perſecution; ſo that be a mans troubles and trialls, either inward or outward, what they will be or can be, this bleſſed *comforter*, (for ſo Chriſt calleth it *l*) holdeth in his hand an Oliue leafe of Peace, and comfort for him. This Wind was that which allayed the heat of the terrified conſcience of the conuerted Iaylour, *m* and *cauſed him to reioyce*; this was that which was *Daniels* comforter in the denne of Lyons, *Ieremies* comforter in the deepe dungeon, *Paules* comforter in the priſon, the Martyrs comforter at the ſtake, and which Chriſt at his Farewell did promiſe as a comforter to his Church in her ſorrowes to the end of the world: Who (but fooles) would willingly be without ſo ſweete a gueſt? who (but vnwiſe) would want the ſocietie of ſo comfortable a companion? But alas! the

l Ioh. 14. 16
Ioh. 15. 26

m Acts 16 34

the world knoweth not, beleeueth not that ſuch a comforter the Spirit is, and therefore it careth no more for the breath of grace then it doth: whereas if they did but know it, and would beleeue it, they would chuſe rather to ſeeke after grace whatſoeuer it coſt them, then ſtill to be cooped vp in the golden cage of ſlauiſh obedience to the fleſh.

Motiue 2.

Againe, vnleſſe the graces of the Spirit be our portion, the inheritance of Glory ſhall neuer be our poſſeſſion: without ſanctification no ſaluation: They onely which *n* follow Chriſt in the regeneration, when the Sonne of man ſhall ſit in the throne of his glorie *ſhall ſit vpon twelue thrones, to iudge the twelue tribes of Iſrael*: o *Except a man be borne againe of water and the holy ghoſt, hee cannot enter into the kingdome of God.* And all they that are blowne vpon with the gales of grace, are as ſure to be tranſlated into heauen, at the end of their dayes, as *Elias* was taken vp thither by a whirle-winde *p*. As then thou deſireſt to be ſaued, ſo ſee thou ende-

n Mat. 19 28

o Ioh. 3. 5

p 2. Kings 2. 11

endeuoureſt to be ſanctified. Thinke we (now) vpon theſe two things ſeriouſly, meditate wee vpon them carefully, and let them be as two goades in our ſides, to make vs induſtrious in vſing meanes to be gracious. Would wee haue a comforter in the times of heauineſſe? would we be partakers of euerlaſting happineſſe? then let vs (as we haue beene exhorted) follow the rules that haue beene preſcribed vs to attaine to holineſſe, that the blaſtes of heauen may inſpire grace into vs. Which grace the Lord grant vs for his mercies ſake.

Sect. 5. Vſe 4. Admonition.

And ſo from my third Vſe, which was for exhortation, I proceede to a fourth; which is the laſt I intend to make of this Doctrine: and that is for admonition, to take heed that we doe not paſſe finall ſentence againſt any man, be his heart neuer ſo graceleſſe, his life neuer ſo godleſſe. For, if the great God of heauen bloweth with his Spirit where he liſteth, and when hee liſteth; he may (for aught wee know) in his eternall Decree, haue his time

time to inſpire with the holy Ghoſt ſome of thoſe that are moſt diſſolute, profane and licentious. Wherefore, for any man (now the gift of particular Reuelation is ceaſed) to paſſe finall iudgement againſt the fouleſt ſwearer, beaſtlieſt rioter, greedieſt miſer, profaneſt Saboth-breaker, vncleanneſt adulterer, &c. is a thing not onely vnlawfull, but alſo dangerous. What then? ſhall wee confound Chriſt and Belial? ſhall we put no diſtinction betwixt the holy and profane? ſhall wee make no differences amongeſt men? Nothing more. The Lord (we know) denounceth a woe againſt them *q that call euill good, and good euill: that put ſowre for ſweet, and ſweete for ſowre, and that iuſtifie the wicked.* By the fruits we come to know what the tree is: if the fruits be graceleſſe, the perſon cannot be commended as gracious. Neither is it any more vnlawfull to ſay, a drunkard, a blaſphemer, an oppreſſor, &c. is a childe of the diuell, then to ſay, a toade is a toade, or a dogge a dogge: yet for all this, we cannot ſay, that that perſon,

Obiect.

Anſw. q Iſa. 5. 20 23.

perſon, be he neuer ſo lewd, ſhall finally be damned, and is in a reprobate condition. Indeed we may ſay of many a man, he is in the ſtate of condemnation (for *r* he *that beleeueth not*, ſaith Chriſt, *is condemned already*) but wee cannot ſay of any man, hee is in the ſtate of reprobation. For all men by nature, before conuerſion, are in the ſtate of damnation: but onely ſome of them are in the ſtate of reprobation, whom, in his eternall Decree, the Lord hath purpoſed to caſt away for euermore; and wee can not ſay, that hee which is now graceleſſe, ſhall liue and die graceleſſe: therfore let vs take heed of paſſing a determinate ſentence againſt any man; conſidering that that God which ſanctifieth freely, as his wil is, of a *Saul* to day can make a *Paul* to morrow; of a perſecutor to day, can make a Preacher to morrow; of a Leper to day, can make a cleane perſon to morrow, &c. if it bee his heauenly pleaſure ſo to doe. And ſo an end of this poynt, the profit whereof I wiſh to thy ſoule, whoſoeuer thou art that readeſt the ſame.

r Ioh.3.18

CHAP.

CHAP. VI.

The ſecond Doctrine from the firſt Part of the Text touching the inuincible force of the breath of the Spirit.

THe ſecond poynt cometh next to hand, which may be propounded in theſe tearmes; *That nothing can hinder the Lord from inſpiring with his Spirit; that perſon whom hee hath decreed ſanctifying grace vnto, when the time is come wherein hee hath a purpoſe to regenerate him.* The Winde bloweth as it liſteth: and who can hinder it, what mortall man can let it? When it floweth from the North South-ward, from the South North-ward; when it bloweth from Eaſt to Weſt, from Weſt to Eaſt, what mortall power can cauſe it to ceaſe? What humane authoritie can command it to turne into a contrary corner? Euen ſo when the gales of grace beginne to blowe vpon this man, that woman, in the worke of regeneration, no power of man can to-

Sect. 1. Doctr. 4. The work of ſauing grace is vnconquerable. *Si ventum nemo cohibet quin quo vult ferátur, quanto magis ſpiritus operationẽ nulla naturæ leges nulli corporea generationis fines, nulla alia huiſmodi vis poſſunt cohibere,* ſaith *Chryſoſtome in Ioh. hom. 26.*

tally

tally fruſtrate, no malice of hell can vtterly make void this worke of the Spirit. Howbeit the curſed ſpite of Satan, and the corrupted will of man, haue a kinde of power to reſiſt: yet they haue no might to ouercome the Lord, or ouerthrow the efficacie of his grace, ſo as to make him ceaſe whether hee will or no from regenerating the creature. Let this be taken for a trueth from the Lord his owne mouth; ſ *I will put my Spirit into you, and will make you to walke in my ſtatutes:* marke it well, *I will.* Now, if the *Lord willeth, if the Lord doth any thing, who can fruſtrate his will, who can hinder his worke* t? Wherewith accordeth that of the Apoſtle, Rom. 9. 19. *Who hath reſiſted his will?* And our Sauiour Chriſt ſpeaking of his ſheepe (who feed and abide vpon the Plaines where the wind of grace hath a ſtrong guſt) ſayth thus, u *No man is able to plucke them out of my hands.* Now when grace is wrought in our hearts, then may we be ſaid to be put into Chriſt his hands: and if nothing can plucke a Chriſtian out of Chriſt his hands, nothing

ſ Ezec. 36 27

t Zanch. 2. col. 146. *Deo autem aliquid volente, & faciente, quis ne illud hat impedire poteſt?*

u Ioh. 10. 29.

* nothing can plucke grace out of a Chriſtians heart, or hinder grace when the Lord breatheth thereinto.

* *Domino volenti ſaluum facere, nullum humanum reſiſtit arbitrium. Auguſt. de Cor. et Gra. cap. 14.*

But againſt this truth (perhaps) will ſom obiect that exclamation of Chriſt againſt Ieruſalem: *O Ieruſalem, Ieruſalem, how often would I haue gathered thee together, as a hen gathers her chickens vnder her wings, and ye WOVLD NOT.* From which words happely they will ſhape an exception thus; *The wil of the people of Ieruſalem* did ſo ſtrongly reſiſt the will of Chriſt, that hee could not conuert them, as his will was: therefore the worke of grace which GOD willeth to a ſoule, may altogether bee fruſtrate, and made of none effect; and ſo that can be no good diuinity which hath now beene deliuered.

Obiect. Luke 13. 34.

To this I anſwer, by a diſtinction: The will of God is two-fold; firſt, abſolute and concealed: ſecondly, manifeſt and reuealed. His abſolute & concealed will whereby he doth whatſoeuer he pleaſeth, cannot be reſiſted: but his manifeſt and reuealed will, layd open in his word and by his Miniſters, that

Anſw.

that hath beene, is, and will bee reſiſted, which latter is meant in that place: for this is that which Chriſt giueth them to vnderſtand, that he had opened his reuealed will vnto them, partly, by his owne teaching, partly, by the preaching of his Diſciples, and they deſpiſed it, abuſed it, would not be conuerted by it; and not that his abſolute will was to conuert them, but that the corrupt reſiſtance of their vnregenerate will did altogether nullifie and make voyde the ſame: and therefore, whoſoeuer ſhall obiect that place againſt this poynt, doeth wreſt that Scripture, and wrong this truth, that The work of Regeneration is inuincible, vnconquerable.

Sect.2. Vſe 1. Terror to thoſe that oppoſe grace in others.

This poynt cannot be more fitly applied (in the firſt place) then as a thunderbolt of terrour, to thoſe that goe about to hinder the current of grace in their brethren; and who by all means poſſible ſeek to diſcourage them, when they are ſetting their faces towards the kingdome of heauen. It was the portion of the Iſraelites, as they were iourny-

iourneying towards that promiſed earthly Canaan, to meet with many enemies, open, and ſecret, who endeauoured to ſtop them, and ſtay them from coming thither: but all was in vaine; thither they came at the laſt, and in Gods due ſeaſon, there as many of them arriued as God had purpoſed to bring thither. It fareth iuſt ſo with the Iſrael of God in theſe dayes: when the blaſts of grace are blowing them forward to the heauenly Canaan which is aboue, what oppoſition ſhall they meet withall? not onely from natiue corruption within them, not only from the violence of profeſſed enemies to the truth, without them; but alſo they of their owne houſhold will lift vp the heele againſt them, the husband reſiſting the work of grace in the wife, the wife in the husband, the parent reſiſting the work of grace in the childe, the maiſter in the ſeruant, one brother and ſiſter in another, one ſeruant & neighbor in another, and that ſomtimes by flattery, & faire ſpeeches, ſomtimes by threats & menaces, ſom-

times by Iſmaelitiſh taunts and reproches, ſometimes by cunning trickes and deuices,& all to diſ-hearten them, & fruſtrate the work of grace in them: but (alas poore ſoules) all is in vaine, they but ſtriue againſt the ſtreame, and fight againſt the winde; for the winde of grace will blowe where it liſteth, maugre their malice, and in deſpite of all their oppoſitions: they ſhall be no more able to damme vp the ſtreames of grace in the hearts of them whom the Lord hath a will to breathe ſauingly into, then *Boner* that bloody Butcher, and *Gardiner* that cruell blood-ſucker were able to quench the fire of zeale in thoſe Martyrs, whom they ſo grieuouſly perſecuted, in the dayes of Popery. And this let ſuch wretches take good notice of, to their terrour. To their terrour I ſay: For, know they whom they ſet againſt? Conſider they whom they fight againſt? Is it not the Lord himſelfe? And what is the Lord? Is hee not a mighty Iehouah, able to poure downe his vengeance vppon them? a iealous God, ready to turne his

his angry countenance againſt them, if once they offer to reſiſt that, and to croſſe him in that which he is purpoſed to doe?

It is a notable Apoſtrophe which a learned man turneth vpon the Diuell for tempting Chriſt. *Oh fooliſh, ſottiſh Satan, with what face, with what tongue dareſt thou perſwade the Sauiour of mankinde to fall downe before thee, who is inflexible, who ſtandeth immoueable? what ſaucy boldneſſe, what preſumptuous impudency was this? what, didſt thou thinke thou couldſt make the Sonne of God an Apoſtata with thy ſelfe?* The like ſpeech may I take vp againſt thee, who art ſet on worke by Sathan, to draw them from Chriſt who are going to him. Oh vaine wretch, how dareſt thou tempt thoſe to fall down to the diuell thy maiſter, and to worſhip him ſtill, whom the Lord is drawing by the power of his Spirit to the rocke Chriſt Ieſus? what, imagineſt thou to make them like thy ſelfe in vngodlineſſe, whom the Lord is transforming into the likeneſſe of his Sonne in righteouſ-

w *Cypr. de Ieiun. & Tent. Chriſt. Infanſſime Satan qua fronte, qua lingua auſus es ad ſacere Saluatori, vt ante te qui ſtat immobilis & inflexibilis caderet &c.*

teouſneſſe and holineſſe? Thinkeſt thou, that thou ſhalt euer preuaile to cauſe thoſe to forſake their good beginnings in Chriſtianitie, for whom the Lord hath broken in ſunder the cords of Satan and iniquitie? If thou ſo imagineſt, thou art much miſtaken: thou ſhalt neuer be able to bring thoſe whom the Sonne hath made free indeede, into bondage againe, though thou tempteſt and ſtriueſt vntill thy heart ake againe. Thou maieſt peraduenture be a ſtumbling blocke vnto them; and partly, by authoritie, partly, by auſterity, partly, by flattery, thou mayeſt bee an occaſion vnto them of trippes and foiles (that thou mayeſt laugh at them for the ſame, and bring religion vpon the Stage to ſcoffe at it): but, who ſhall haue the worſt of it at the end thinkeſt thou? either thou, or they? Not thou? Yes thou ſhalt. For the Lord will correct them with the prickes of conſcience, that they may renue their repentance for their foyles which thou haſt cauſed, and that they may riſe againe (becauſe Gods work

is

is vnchangeable) but thou (vnleſſe the Lord be the more mercifull) ſhalt bee reſerued for a future iudgement, euen that iudgement which ſhall light vpon the pates of them by whom offences come; which, what it is, let Chriſt him ſelfe tell thee. *x He that offendeth one of theſe little ones, better were it for him if a mill-ſtone were hanged about his necke, and hee caſt into the midſt of the Sea.* Is any one therefore that liueth in the ſame towne with thee, that lieth in the ſame bed, that feedes at the ſame board, that harboureth in the ſame houſe with thee, but a *little one of Chriſt*, beginning now to ſteppe into the profeſſion of religion, beginning to heare Sermons more carefully, to reade the Scriptures more diligently, to pray more often, to frequent the company of the faithfull, to forſake the ſocietie of the wicked, to affect and ſeeke after the beſt things (whereas formerly he had no loue to them, no delight in them) Woe to thee, and a thouſand woes, if thou goeſt about any way, either by faire meanes, or foule, to diſ-

x Mat. 18. 6

hearten or ſeduce that perſon, thou wilt one day curſe the time that euer thou didſt it. Oh that this could ſinke into the thoughts of thoſe wicked parents, graceleſſe maiſters, irreligious husbands, that deny their wiues, their children, their ſeruants, that time and liberty for hearing the Word, for praier to God, for ſanctifying the Saboth, and ſuch like holy Exerciſes which God doth require, and they doe deſire. Oh that it could but ſettle in the meditations of thoſe gouernours, which abuſe their authoritie, to the praiſe of them that doe ill, to the diſcouragement of them that doe well. And I could heartily wiſh it might effectually worke vpon the conſcience of euery childe of *Belial*, that ſcoffeth at, that raileth vpon, that ſetteth againſt, that ſeeketh to ſeduce any one, in whom the fruits of grace haue appeared already, or now at length beginne to appeare. Poore ſoules, they know not what they doe; fooliſh perſons, they goe about one of the vaineſt and vileſt things that can bee; and the greateſt fruit

fruit they ſhall reape of this endeuour, is but wrath piled vp for themſelues againſt the day of wrath. Howſoeuer they may be ſnares to hypocrites, who were neuer ſound at the core, to ſeduce them, and make them appeare in their colours (the bloud of which hypocrites alſo ſhall be required at their hands) yet ſuch as are rightly ſanctified, and ſoundly illuminated, ſhall they neuer be able to plucke out of the hands of Chriſt. Now tell mee, thou *Doeg*, thou *Rabſh kah*, thou *Iſmael*, thou *Saul*, thou *Herod*, thou Fox; is it not a vanitie of vanities, a franticke madnes to ſet againſt the Lords worke in his owne children; when thou mayeſt as ſoone pull the Sunne out of the firmament, as grace out of their hearts, and commaund the winde to ceaſe blowing in the aire, as the Lord to ceaſe breathing in the ſoule which hee hath a purpoſe to ſaue? Whoſoeuer thou beeſt then that haſt done the Diuell ſeruice in this kinde, be amazed at thy folly, be humbled for thy vanitie, and learne to take heed of this Satanicall

tanicall art of oppoſing: or elſe, as now the word of terrour doth meete with thee; ſo at the laſt, the thunder-bolts of vengeance ſhall ſeize vpon thee, to thine euerlaſting ouerthrow and confuſion.

Sect. 3. Vſe 2. Comfort to the faithfull.

Secondly, here is a ground of comfort, to thoſe that are Saints by calling; and as to all of them in generall, ſo eſpecially to thoſe in whom the inſpirations of grace haue lately breathed: and to them doe I principally intend this, becauſe they haue the greateſt need of it, being not ſo well able to defend themſelues (by reaſon of their infancy in grace) as ſtronger Chriſtians are, when they meet with ſuch tẽptations, as they are vſually ſet vpon with at their firſt conuerſion. I am not ignorant, how that in the firſt worke of humiliation, after the ſlauiſh terrors and feares of hell and torment are paſt (which are as it were a preparatiue to true ſorrow in the Elect, howſoeuer they are otherwiſe to the reprobate) when I ſay they are paſt, and that ſame grace of filial feare comes in, and

First, to weake Chriſtiãs.

when

when the Spirit of God, by the means of the Law, layeth open to the vnderſtanding, what ſinne is in its * nature, as well as in its effect (to wit) a breach of *the righteous Law of a gracious God*, and hath cauſed him more to ſorrow for ſinne as it is ſinne, then for ſinne as it procureth puniſhment: I meane more, becauſe he hath grieued ſo mercifull a Father, then becauſe hee hath deſerued hell torment; and ſo conſequently hath brought him earneſtly to deſire ſtrength againſt his corruptions (as, godly ſorrow and an hearty deſire to forſake ſinne goe together.) When (I ſay) the ſpirituall yongling is brought thus farre, then comes Satan vpon him (as with many other) ſo with this temptation, of buzzing into his eare an impoſſibility of euer getting victory ouer his luſts, & ſtrength to walke with God. *Thou ſhalt neuer ouercome thy corruptions* (ſaith he) *thou ſhalt neuer attaine vnto that faith, zeale, loue, vnto that meaſure of holy care to walk in an holy courſe, that thou doſt deſire, and therefore it is in vaine for thee to grieue ſo much,*

* A reprobate may ſee ſin in the effect of it, which is puniſhment, as *Ahab* did: but only a true penitent beholdes it in the nature of it, that is, as it is an anomy to the Lawe of a louing God

much it is to no purpoſe for thee to ſtriue ſo much, thou ſhalt fall to thy old ſecure biaſſe againe; and though now a paſſionate and melancholy fit hath poſſeſſed thee, thou ſhalt growe to be as ſecure and hard-hearted as euer thou wert before. Thou canſt not ſhift it. Seeſt thou not thine owne deceitful heart againſt thee? ſeeſt thou not the world againſt thee? ſeeſt thou not thy wife, thy husband, thy parents, thy maiſter, thy brethren, ſiſters, fellow ſeruants, friends, enemies, and all in the way to hinder thee? how canſt thou poſsibly get grace then, or keepe it when thou haſt it? Whereupon the poore Chriſtian (being but a weakeling, and too ready to entertaine any hard conceit againſt himſelfe) beginneth to droupe, doubt and wauer, and in a manner to ſubſcribe to the temptation: by which meanes the poore ſoule is brought into ſuch a labyrinth of diſtreſſe, that it knoweth not which way to turne it ſelfe for eaſe and comfort, nor what to doe to ridde it ſelfe out of this perplexitie. As an helpe therefore in theſe ſtreights let this doctrine be thought vpon by the faln-

ting

ting ſoule: & let it take occaſion from the ſame to accheere it ſelfe, as well it may, hauing right ſo to doe. Conſider therefore (thou honeſt heart) that Gods graces are vnchangeable, his worke of Regeneration is inuincible: and where he beginneth to breathe, he will breathe though the whole world ſay nay to it; though all the powers of darkeneſſe ſet againſt it. Doth the diuell tell thee thou ſhalt neuer get victorie ouer thy corruptions; neuer be better then thou haſt beene; neuer walke better then thou haſt done? Beleeue him not: he hath been a liar from the beginning, and ſo he is ſtyl. I yield indeed thou haſt a corrupt and deceitful hart that may eaſily out-reach thee, and ouer-reach thee; and peradventure thou mayeſt be troubled with a bad yoakefellow, and the moſt of thy kindred in the fleſh may be but men of the fleſh, and carnall perſons: and canſt looke for no encouragement, but rather diſcouragement from them: if thou beeſt in the condition of a childe happely thy father may be againſt thee,

or thy mother, or both; if in the ſtate of a ſeruant, thy maiſter and gouernor; and thou ſhalt haue many ſnares layd in the way to catch thee, many blocks to offend thee: I grant all this is true, and may be true. But what of all this? wilt thou beleeue, that becauſe of theſe rubbes and obſtacles, the Lord muſt needes leaue halfe or the greateſt part of his worke vndone in thee? It is the Lords worke to illuminate, to inſpire, to ſanctifie, and nothing can make him giue ouer: let the Diuell roare, let the fleſh rebell, let *Rabſhekah* reuile, let the world entice, let friends flatter, let enemies oppoſe (be thou but watchful and ſtand wiſely vpon thy guard) they cannot, they ſhal not fruſtrate nor nullifie the breathing of the holy Ghoſt in thee. Wherefore, ſo long as thou haſt this for thy refuge, yielde not to the tempter; but let it be thy comfort, thy crowne, thy reioycing, maugre all the malicious ſuggeſtions that Sathan ſeeketh to diſquiet thy poore ſoule withall. Thou ſhalt get victory ouer thy luſts, be they neuer ſo ſtrong: thou

ſhalt

ſhalt walke in the wayes of new obedience, by the grace of GOD enabling thee, though they be neuer ſo difficult. Tell me, Is not the want of grace, the chiefe thing which thou bewaileſt? Is not the poſſeſſion of grace the principall treaſure which thou deſireſt? I know it is, if thou beeſt a true Chriſtian: why, this is an euidence that God hath begunne to blow vpon thee, and he will perfect his owne work in thee, and nothing ſhall command him to ſtay inſpiring, no more then thou thy ſelfe canſt command the wind to leaue blowing, when it maketh a ſound in the aire. Wherefore be of good comfort, and take heart vnto thee, and anſwere the Diuell with this weapon, whenſoeuer with this aſſault hee ſhall ſeeke to moleſt thee.

2. Comfort and incorage-ment to a ſtrōger Chriſtian

Againe, as the weak may fetch comfort from hence, ſo this may bee propounded to the refreſhment and encouragement of the ſtronger ſort of Chriſtians; the worke of ſanctification is vnconquerable, nothing ſhall fruſtrate it, & thou that haſt been trained

vp

vp in the Schoole of Chriſt, and in the trade of Chriſtianitie a long time knoweſt this, and haſt prooued it by experience, diuers and ſundry wayes, at diuers and ſundry times: well, vſe the meditation of this matter as a ſword and buckler in the times of thy temptation (for ſuch times thou ſhalt ſee; euen *Paul* himſelfe muſt haue a *y pricke in the fleſh to buffet him:*) and not onely ſo, but ioy in the Pearle which thou haſt found. And ſeeing thou haſt ſo long a time beene baptized with the holy Ghoſt (which Hell it ſelfe cannot vndoe againe,) doe as the *z* Eunuch did whom *Philip* baptized, driue forward the Chariot of thy godly life cheerefully, and goe forward in thy way reioycing, vntill thou commeſt to a perfect age in Chriſt Ieſus. Let this ſuffice for the firſt part of the Text.

y 1. Cor. 12. 7.

z Acts 8. 39.

CHAP.

CHAP. VII.

The words of the ſecond part of the Text interpreted, and the heads of the Doctrines briefly propounded.

Sect. 1.

I Paſſe on now to the ſecond part of the Text, which treateth of the ſenſe and feeling that accompanieth the worke of Regeneration in the regenerate, ſet downe in theſe words; *And thou hearest the ſound thereof: ſo is every one that is borne of the Spirit.* a Some heere by the ſound of the Winde vnderſtand the voyce of the *Spirit of God* in the Scriptures; ſo that though the holy Ghoſt bee inuiſible, in regard of his ſubſtance, yet hee is to bee heard ſpeaking in the written Word: and the ſame Author ſaith, it is euen ſo with thoſe that are borne of the Spirit; the things that are within them, as their thoughts, motions, purpoſes, deſires cannot be ſeene with the eye, yet the fruits of their vertues may be heard of amongſt the children of men, and their

In terpretation.

a *Tolet. ad locum.*

their gracious and holeſome ſpeeches. But this cannot be the meaning; becauſe (as hath beene ſhewed before) by Winde cannot bee vnderſtood the perſon of the holy Ghoſt: and ſo the compariſon can not bee betwixt the Spirit, and thoſe that are borne of the Spirit,; but betwixt the Winde, *and thoſe that are borne of the Spirit*, Following therefore ſtill the Metaphor of Winde, I fall to expound the wordes thus: [*And thou*] that is, thou *Nicodemus*, thou that art ſo ignorant in the myſtery of regeneration [*heareſt the ſound thereof*] that is, the noyſe or ſound of the winde when it bloweth in the aire: This ſound thou heareſt with thy eares, though thou canſt not ſee it with thine eyes, and ſo commeſt to know there is winde. [*So is euerie one that is borne of the Spirit.*] *i.* So ſtandeth the caſe with them that are regenerate, in regard of the worke of the Spirit in them: though it can not be ſeene and comprehended with the eye of carnall reaſon, yet the ſpirituall ſound that it maketh, and ſenſe that it wor-

worketh inwardly in the ſoule of the regenerate, doth giue teſtimony of the breathing of it.

That this is the meaning, it is plain, becauſe it agreeth with the ſcope of this dialogue betwixt Chriſt and *Nicodemus*. For *Nicodemus* maruelling how it could poſſibly be true, That a man ſhould be borne againe; our Sauiour bids him leaue wondering at it: for though by his fleſhly reaſon hee could not ſee a poſſibilitie of the new birth; yet ſuch a birth there is; perceiued too by the effect of the Spirit inwardly working in thoſe that haue it, euen as the winde is knowne to bee, by the ſound it maketh in our eares, though the ſubſtance of it cannot be ſeen with our eyes. Sect. 2. The reaſon of the interpretation.

The wordes thus explained, are a foundation for foure principles of poſitiue Diuinitie.

1. That to the eye of Reaſon, the worke of the Spirit, and the doctrine of the new birth, is inuiſible.

2. Where the Spirit breatheth and regenerateth, there is a ſenſe and feeling of it.

3 This feeling is not alwaies alike in the ſame Chriſtian.

4 It is not in all alike.

The two former of theſe doe more eſſentially ariſe from the text; the two later leſſe naturally, and yet very neceſſarily, as we ſhall ſee.

CHAP. VIII.

The firſt Doctrine from the ſecond part of the Text, handled.

Sect.1. Doctr.5. To the eie of reaſon, both the worke and Doctrine of Regeneration is inuiſible.

TO beginne with the firſt; *The carnall man, with the eye of Reaſon, cannot more conceiue how the Spirit ſhould breathe, or how the Doctrine that doth entreate of that worke of the Spirit, ſhould be true; then a man with the light and ſight of his corporall eye can viſibly behold the ſubſtance of the Winde, the ſound whereof (affecting the eare) is the onely meane to know it.* To this purpoſe very fitly ſpeaketh Saint *Paul*, *b The naturall man diſcerneth not the things of God, for they are fooliſhneſſe vnto him, neither can hee know them.* Hence it is that *Spirituall things* are called *Myſteries* in many places

b 1.Cor.2 14.

places of the Scriptures. c *Nicodemus* a Maiſter in Iſrael did wonder at this ſame point and worke of Regeneration, as appeareth twice in this preſent Chapter; d *How can a man be borne that is old?* e *How can theſe things be?* f *When I lay in darkenes, and in the night of blindnes* (ſaith one) *ignorant of mine eſtate, an aliant from the light and truth of God, I thought it an hard thing for any one to bee borne againe, and for a man to be changed in his minde and ſoule (the compacture of his body remaining ſtill) I did (ay it was impoſſible.* And wee ſhall ſee reaſon enough for this point, if we do but conſider the cauſes of the inuiſibleneſſe of the winde. For firſt the winde is inuiſible, becauſe it is ſubtile & pure: now thoſe things that are ſubtile and pure are not obuious to the eye and cannot be ſeene; euen ſo the ſpirit of grace is pure in it ſelfe, without any groſſe matter of corruption in it. And thogh indeede comming into the ſoule of a mortall creature there be a mixture of corruption with it, in reſpect of the ſubiect perſon wherein it is: Yet there

c as Eph. 1. Mat. 13 11. chap. 16. verſ. 17

d Verſe 4

e Verſe 9.

f *Cypr. Epiſt. libr. 2. folio 22. Ego cum in tenebris ac in caca nocte iacerem &c.*

Reaſon 1.

is (I ſay) no matter of corruption in it, in reſpect of its owne nature: wherefore, it being ſo pure in it ſelfe, it cannot bee comprehended by a capacitie and vnderſtanding ſo groſſe, as the carnall mans is.

Reaſon 2. Secondly, the winde can not bee ſeene, becauſe it is not capable of colour. For colour being the obiect of ſight, things onely are ſeene by their colours: ſo the winde of grace cannot be ſeene by a carnall man, the doctrine of the breath of it ſeemeth ſtrange to him, becauſe to his reaſon there is no pleaſant nor beautifull colour in it: he beholdeth more luſtre and ſplendour, more beauty, more cauſe of contentment in riches, honours, preferments, parentage, yea in his beſtial and *Belial*-like luſts, then in the things of the Spirit of God: and hence it comes to paſſe that hee is ſo blinde in the matters of heauen.

Reaſon 3. To theſe two I may adde a third: that light which ſhould help the iudgement to apprehend the things of God was extinguiſhed by the fall of our firſt parents,

parents; vntill which bee reſtored againe, there can be no conceiuing the myſtery of Regeneration. But ſo long as a man is naturall, that light is not reſtored: and therefore no maruell, if the point of Regeneration bee a darke ſentence and riddle vnto him. For a man, to the end hee may ſee things, muſt not onely haue the power or vertue of *ſeeing*, in the ſenſitiue ſoule, and *eies* as fit organs and inſtruments, for that *ſeeing ſenſe* to vſe in the apprehenſion of colours; but there muſt be *light* in the aire, either by means of the Sun, or a candle or fire. Which *light* if it be wanting all things are inuiſible to the creature, though it hath both the *ſenſe of ſeeing*, and *eies* to ſee withall: ſo in like manner though there be (as there is) in the vnregenerate perſon a faculty and power to vnderſtand (becauſe he hath a reaſonable ſoule, and differeth from brute creatures) and eyes to execute that facultie; that is, the act of vnderſtanding becauſe he hath a mind in that ſoule: yet the *light* of Gods Image is wanting, which *Adam* loſt; by

the meanes whereof hee muſt ſee into heauenly myſteries; and ſo long as that is wanting, he muſt needes be vnable altogether to diue into matters of that nature.

Sect. 2. Vſe 1. The meditation of this truth ought (firſt of all) to be a Motiue vnto the regenerate, to pitty the miſerable and wretched eſtate of all carnall and vnregenerate perſons. For (alas blinde creatures) the Doctrine of the winde of grace, the manner of the worke of grace is a riddle vnto them: their mind is ſo blinded, their vnderſtanding is ſo darkened, that ſuch Principles as theſe are Greeke and Hebrew vnto them. Yea, let the confluence of naturall, morall, and artificiall gifts meet together in them to conſpire their perfection; let the motions of the celeſtial ſphears, the courſe of the Sunne and Moone, the influence of the Starres, the nature of beaſts, the property of birds, the qualitie of trees, the vertue of hearbs and plants of the earth, be neuer ſo viſible vnto them, neuer ſo well knowne of them, by their ſtudy and induſtrie, in

in ſearching into the ſecrets of Nature; Yea, let them haue a ſpeculatiue ſight of many things, which the Scripture openeth and reuealeth: yet, ſo long as they are but carnall, the Doctrine of the winde of Grace, will be ſtrange to them; yea, though they can talke and preach of it; and the efficacie of the work of grace altogether myſtical, and ænigmaticall vnto them; no more by the wiſedome which they haue to bee perceiued, then the winde, which is ſo thin a ſubſtance, ſo vncolourable a creature to be viſibly looked vpon & apparent to the eye of the body. And is not this a pittifull thing, a thing to be lamented, a caſe to be pitied? Oh Chriſtians, pitty them: you that haue any knowledge of the Lord Ieſus, mourne for them. Out of queſtion, it went to the heart of Chriſt Ieſus, to conſider the groſſe blindneſſe of *Nicodemus*; that a Maiſter in Iſrael, a man of note and reckoning amongeſt the people, that ſuch an one as *Nicodemus* was (who had read, or ſhould haue read what the Scripture ſheweth in the

writings of *g Dauid*, *h Ezekiel*, *i Zacharie* & the reſt of the Prophets concerning the *force of corruption*, the *fruit of conuerſion*, the *power of ſanctification*) that ſuch an one (I ſay) as had *Moſes* and the Prophets to informe him in theſe matters, ſhould be ſo ignorant, ſo vnlearned in the poynt of Regeneration, that he could not ſee a poſſibility of being born againe. This (no doubt) moued our Sauiour much to compaſſionate his condition: for ſo much *k* one affirmes of Chriſt in expounding the tenth verſe of this Chapter, *Art thou a maiſter in Iſrael, and knoweſt not this? Which words* (ſaith that Author) *are not ſpoken by Chriſt, ſo much to vpbraid him for his ignorance as to pitty his blindeneſſe.* Now, did the Lord Chriſt thus? Let the ſame minde be in vs that was in Chriſt Ieſus: and that ſuch a number ſhould walke in the valley of darkeneſſe; and ſhould be ſo ignorant in this great myſtery in theſe *Halcyon* dayes of Light and Grace, when the point of regeneration is ſo opened and inſiſted vpon; and ſhould be ſo vnac-

g Pſa. 51. 7
h Ezek. 11 19. Chap. 36. 25.
i Zac. 13. 1

k Chemn. in Harm. 357.

vnacquainted with it as if they had neuer heard it diſcourſed vpon all their liues; & that they who are able to talk of it ſhould be no better practicioners of the fruits of it (nay, bee wholly to ſeeke in the power of it, notwithſtanding their hiſtoricall knowledge of it;) let it mooue our hearts, pearce our ſoules, and ſtirre vp in vs a pitty-ing affection to their ignorant condition: and the rather too, becauſe ſuch ſimple ſoules (hauing nothing elſe but the corrupted eye of carnall reaſon to looke vpon ſpirituall things withall) abuſe holy treaſures, are in a miſerable caſe, and neither ſee it nor bewayle it.

Secondly, is the worke of Sanctification, and the doctrine thereof inuiſible to the naturall man? let this ſerue as a caueat vnto vs, to take heede that we do not fadome the counſels of God made known in his word, by the meaſure of our owne wiſedome; and that we meaſure not that which is ſpoken of the Spirits working, by the rule of our carnall reaſon. For if wee doe, it will proue a rule that will miſ-leade vs, it

Sect. 3. Vſe 2. Admonition.

it will be an eye that will deceiue vs. If wee ſearch into the nature of the breathings of Grace, with ſuch a light as that is, wee ſhall but ſeeke in the darke; and, like the *Sodomites* at *Lots* doore, groape, and not finde. Let our reaſon therefore ſtoope to Gods rule, and our wiſedome ſubmit it ſelfe to his word, euen againſt reaſon; that ſo being content to deny our owne reaſon in the point of Regeneration, wee may both ſpeculatiuely vnderſtand it in the doctrine, and experimentally ſee it in the working. But alas, alas, this leſſon lacketh Schollers, this admonition is not hearkened vnto, and yet neuer more neede of vrging it then in theſe dayes; the viſible Church of Chriſt it ſelfe being ſo full of ſuch perſons, as wil bring all Diuinity to their owne ſcantling, and with incredulous *l Thomas* wil *beleeue no more then they ſee*, and wil yield to no more then they can haue reaſon for: and if any thing be told them or taught them, which naturall iudgement doth not like of, it muſt be caſhiered by them as falſe doctrine. Tell them of ſpiritual

l Iohn 20.

ſpirituall purification, of ſound humiliation, of forſaking all ſinne, of embracing all vertue in the worke of Regeneration; it is more then needes (ſay they) I will beleeue my ſelfe, I will yielde to neuer a babbling Preacher of them all. Wilt thou beleeue thy ſelfe? doe ſo if thou thinkeſt good; but in the meane while, I muſt tell thee the miſchiefe of it: If the blinde leade the blinde, both fall into the ditch. If thy blinde reaſon leadeth thee blindfolded from the truth of the Scriptures, becauſe they are repugnant to the wiſedome of the fleſh, thou ſhalt be taken in thine owne craftineſſe, and bee in the pit ere thou art aware: and if thou wilt needes beleeue thine owne light before Gods light, thou art worthy to reape the fruits of thy fooliſhneſſe. Touching the myſtery of Regeneration, thou haſt many Treatiſes extant, thou heareſt many ſermons preached. The breathings of grace in the worke of Sanctification (thou ſeeſt) is the ſubiect of this Treatiſe: ſomething concerning it haue I already ſpoken, and ſome-

ſomething more is ſtill behinde: wilt thou bring all to the deceiuable touch-ſtone of thine humane iudgement, and make thy reaſon the rule of examining the ſame? God forbid: bring that which is deliuered, to the ſcantling of the Scriptures: and if any thing be ſpoken which will not holde weight in that balance; reiect it as erroneous, as dangerous: Otherwiſe, when we ſpeak that in the matter of the new birth which is quite contrary to carnall reaſon, embrace it, entertaine it, except by Gods light out of his Word, thou findeſt it to bee againſt the minde of God. What though thou canſt ſee no reaſon for it? Told I not thee, that the worke of grace is inuiſible to carnall reaſon; that the wiſedome of the fleſh is ſtarke blinde, to diſcerne the wiſedom of the Spirit? When therefore thou heareſt any thing ſpoken, or readeſt any thing written concerning the inſpiration and operation of the Spirit that is diſtaſtefull to thy palate, ſummon not it preſently to thine own iudgement barre: leſt thou bring the God

God of truth himſelf before thine own bench, to controll the wiſedome of his Spirit, by the wiſdome of thy fleſh; and ſo thou become guilty of offring great indignity to his Maieſty, much wrong to the word of his grace, and great iniury to thine owne ſoule. If thou beleeueſt that there is winde, *becauſe thou heareſt it* (ſayth *m* one, and ſo ſay I) *though thou canſt not with thine eye behold it, why doeſt thou not as well beleeue that which is ſpoken in the Scriptures and prooued there-from, concerning the regenerate creature, though thy eye of reaſon cannot ſee it, nor thy humane wiſedome finde reaſon for it?* Not that I would haue thee barely to take a Preacher at his word, and beleeue what is ſpoken becauſe a Preacher ſpeaketh it, as Papiſts do the Romiſh prieſts, neuer asking, why, nor wherefore that is ſo which they deliuer; but to take heede thou doeſt not turne the trueth of God into a lie, becauſe the things therein contained, cannot ſtand with thy carnall reaſon.

m *Chryſ. in Iohan. Hom.* 26.

CHAP.

CHAP. IX.

The ſecond Doctrine handled, from the ſecond part of the Text.

Sect. 1. Doctr. 6. To the regenerate the worke of grace is not inſenſible.

HAuing, in the former Chapter, handled the firſt poynt, In this I come to deale with the next, which is the moſt coeſſentiall with the Text, aboue all the reſt, and thus it ſtandeth; *That howſoeuer to the eye of Reaſon, the worke of Grace be inuiſible, yet in the ſoule of a regenerate man there is a ſenſe and feeling of it.* Our Sauiour Chriſt telleth *Nicodemus* heere, that it is with the breathing of grace in the heart, as it is with the blowing of the winde in the ayre; and though the ſubſtance of it cannot be ſeene with the eye, yet the ſound of it is heard with the eare: euen ſo, though mans wiſedome as it is carnall, can not conceiue the myſterie of Regeneration; yet the worke it ſelfe is perceiued and felt by the regenerate perſon, by the effects it produceth and the ſpirituall ſound it maketh in the ſoule.

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In the handling of this point, I will follow this methode: first, I wil proue it from Scripture and Reason; secondly, I will shew what this sense and feeling is; thirdly, I will shew how it is wrought; and lastly, make some Vses of it.

1. The doctrine proued.

For the first thing, the poynt is easily confirmed from examples in the Word. In how many places of the Psalmes doth *Dauid* speake of the ioy and gladnesse, of the satisfaction and fulnes that God did put into his hart! as *Psal.* 4.7. *Thou hast put gladnesse in my heart, more then in the time that their corne and their wine increased,* And *Psa.* 17.15. *I shall be satisfied, when I awake, with thy likenesse:* Now can a man haue ioy of heart, and satisfaction with the brightnesse of Gods gracious countenance, and haue no feeling of it. And what saith the same Prophet in an other place, *n* where speaking of the righteous man that feareth the Lord he saith; *His soule shall dwel at ease*: or as the Originall hath it, *Shall lodge in goodnesse*. Now, can a man lodge in a goodly

n Psal. 25. 13.

goodly roome, can a man lie vpon an eaſie bed, haue a commodious habitation, and be altogether inſenſible of it? No more can a man that hath the grace of God, & is at peace with God, bee altogether voyde of a ſenſe of the excellency of his condition. We reade in the *Acts*, That the Iewes that had grace wrought in them by the meanes of *Peters* Sermon, were ſaid *to be pricked in their hearts*: now the heart yee know is very tender; & but to touch that, doth affect it; but to pricke it, doth ſo much affect it, that it feeleth the pricke moſt ſtrangely. In that therefore thoſe Iewes were pricked in their hearts, it argueth that they had a notable feeling of the worke of grace in their hearts. It is the prayer of the Apoſtle on the behalfe of the *Philippians*, that *they might increaſe in knowledge*, and in *all ſenſe*. Now, why ſhould the Apoſtle pray that they might increaſe in ſenſe, if they had beene altogether voyde of ſenſe and ſpirituall feeling? And truely this cannot but be a truth: becauſe, whereſoeuer

o Acts 2. 37

p Phil. 1.9

Reaſon.

euer grace is, there is life (for the ſpirit q quickeneth thoſe that are dead in ſinnes and treſpaſſes,) but whereſoeuer life is, there is ſenſe and feeling, (as well as motion and action) and therefore a regenerate perſon hath a ſenſe and feeling, which a naturall man neither hath, nor can haue, ſo long as hee is but carnall: thus we ſee the point is ratified.

q Eph. 2. 1

Sect. 2. What this feeling is.

To proceed now to the ſecond circumſtance: It will appeare what kind of thing this ſame feeling is, which is now ſpoken of, if we lay this ground before hand; That the Spirit, in breathing grace into the ſoule, doth infuſe orderly a fiue-fold grace; firſt, preuenting grace; ſecond, preparing grace; third, working grace; fourth, coworking grace; fift, perfecting grace.

The preuenting grace is nothing elſe but that ſame inſpiration and caſting in of holy motions, and religious purpoſes into the heart, to forſake ſinne, and embrace holineſſe.

Preparing grace, is the diſpoſing and inclining of the will to giue conſent

ſent to and obey thoſe heauenly motions.

3 Working grace, is an actuall renewing and changing of the minde, will and affections, from the power and dominion of ſinne, vnbeliefe, ignorance, hardneſſe of heart, crookedneſſe of will, &c. to the rule and command of grace, in obtayning ſound ſorrow for ſinne paſt, true faith, Chriſtian zeale, holy loue, and the like.

4 Coworking grace, is that ſame continued aide and ſtrength which the Lord giueth vs to work out, and make an end of our ſaluation with feare and trembling.

5 And perfecting grace, is that will which the Lord giues vs to ſticke conſtantly vnto him, and to perſeuere in our regenerate eſtate and condition.

This ground being thus layed, wee muſt now vnderſtand, that ſutable to theſe ſeuerall graces, is the feeling a Chriſtian hath. Firſt therefore, when preuenting & preparing grace breathe together (for many haue the preuenting grace, good motions to forſake ſuch

ſuch a ſinne, &c. which neuer haue the preparing grace, but quench thoſe motions, and altogether reſiſt them) when (I ſay) therefore they breathe together, the ſoule hath a two-folde ſenſe and feeling; firſt of the burthen of ſin, wherewithall it findeth it ſelf loaden; ſecondly, of the want, and excellency of grace, whereof it ſeeth it ſelfe deſtitute and void: for wherefore ſhould the will and deſires encline to thoſe ſpirituall motions, to leaue that which is euill, and to cleaue to that which is good, but becauſe it hath a ſenſe of the vglineſſe and burthen of the one, of the want and beauty of the other? The former feeling *Dauid* had. r *My ſins haue taken ſuch hold vpon me, that I am not able to looke vp. and are as an heauie burthen, too heauie for mee.* The later the woman of Samaria had, when ſhe ſayd; ſ *Lord giue me of this water:* this is excellent water indeede, I neuer dranke of ſuch water.

r Pſ. 38. 4.

ſ Ioh. 4. 15

Secondly, when working grace breatheth an actuall change in the ſoule; the ſoule feeleth how miſerable

a thing it is to be out of Chriſt, how ſweet a thing it is to be in Chriſt, how hard a thing it is to learne the way of obedience, and how good a thing to haue an heart enlarged to keepe Gods Commandements, how weake a man is of himſelfe, to ſhake off vnbeliefe, diſtruſt, ſecurity, to reſiſt euill, and what a bleſſed thing it is to be ſet free from the ſlauery of his luſts, and from the bondage of thoſe ſlauiſh terrors of hell and torment which hee was wont to be troubled withall. Some ſuch feeling as this is doth (I ſay) accompany working grace.

Thirdly, when coworking grace breatheth, there is a ſenſe, and experience of Gods hand holding him vp in the time of temptation, preſeruing him mightily againſt dangerous falls, ſtrengthening him graciouſly to exerciſe the fruits of mortification and ſanctification, rayſing him vp when temptation hath foyled him; whereupon he feeleth in the ſecond place his loue to be encreaſed, his zeale to be enflamed, his edge to goe on in a righteous

teous course to be sharpned, as knowing the Lord is euer at hand, ready to helpe and assist him: and whatsoeuer it be that is a quench-cole to his zeale, a cooler to his loue, a blunting to his edge, he is very sensible of it. The Apostle *Paul* would neuer haue broken out into this speech, and left it vpon record in his owne writings, *Through Christ I am able to doe all things*, and t *the Lord strengthened mee*, if hee had not had a gracious sense and experience of Gods co-operating and corroborating grace, strengthening him in the performance of the generall duties of Christianity, and the weighty work of his Ministery.

t 2. Tim. 4 17

Lastly, when perfecting grace doth its office, hee hath a taste and sight of the vnchangeablenesse of Gods loue, assuring his conscience that the Lord will perfect the good worke which hee hath begunne in him. Neither is hee vnsensible of those rubbes which hinder perseuerance, and hee feeleth many bitter conflicts with temptations, telling him, that he shall not per-

ſeuere; which when he ouercometh, he reioyceth heartily, and perſwadeth himſelfe aſſuredly, that nothing ſhall plucke him from his Sauiour Chriſt Ieſus. For thus he reaſoneth, and this ſound doth the winde of grace make in his ſoule, Becauſe the Lord hath giuen me a conſtant will, and an earneſt deſire to ſtand in the grace whereunto Rom.5.1. by iuſtifying faith I had acceſſe, therefore Gods loue will neuer faile mee. Such a ſound and ſenſe, no doubt, the Apoſtle heard and had, when he broke out into this ſpeech, *u I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.* And thus it is cleere what this ſenſe and feeling is which the holy Ghoſt effecteth in the regenerate ſoule, when it bloweth and worketh effectually in the ſame.

uRom 8. 38.39.

Sect.3. How this ſenſe is wrought.

The third circumſtance in the Doctrine cometh now to be conſidered of: *viz.* how, or by what meanes this ſenſe

ſenſe and ſound is wrought and made? This will be as manifeſt as the former, if we doe but conſider how the ſound and noiſe of the winde commeth to be heard, and compare our preſent matter in hand with that. The winde bloweth in the ayre, and maketh a noyſe there: the aire bringeth the noyſe ſo made in it ſelfe to the eare: the eare hauing (by the curious skill of the great Workemaiſter) an Hammer and an Anuile, as it were in it ſelfe, conueyeth that ſound vnto the brayne, where the originall and ſeate of the ſenſe of hearing is; and by this meanes the ſound is heard by the creature: Euen ſo the Spirit of grace breatheth the minde and voyce of God into the writings of the Old and New Teſtaments (for al *Scripture is giuen by inſpiration* w. *The holy men of God ſpake as they were moued by the holy Ghoſt.* x) The Scriptures being truely opened, and wiſely applyed by Gods Embaſſadours and Miniſters, bring this minde and voice of God, to the eare of the vnderſtanding: the vnderſtanding (by the operation

How the ſound of the winde comes to be heard by man.

The compariſon.

w 2 Tim. 3.16

x 2 Pet. 1. 21

ration of the Spirit) ſendeth it to the other powers of the ſoule, *the will and affections*: and hence it cometh to paſſe, that according to the nature of the Doctrine deliuered, and apprehended and applyed, the ſoule comes to bee feelingly affected, and ſenſibly moued, if it be legall to humiliation, if it be euangelicall to conſolation. As for example; The Lawe, that being giuen by inſpiration, in Thunder and Lightning vnto *Moſes*, when it is faithfully opened and ſoundly applied, ſheweth a man the vgly nature of ſin wherwith euery man, ſince *Adams* fall, is originally polluted, from the crowne of the head to the ſoale of the foote; and alſo the fearefull fruit of ſinne, which is the curſe of the Lawe, death and damnation of body and ſoule, which euery man is naturally vnder. This voyce of the Lawe (when the Spirit worketh) commeth to the vnderſtanding: the vnderſtanding no ſooner hath it, but it conueyeth it to the affections: the affections, when they heare ſuch terrible newes, are wonderfully

fully out of quiet; they quake to conſider it, they tremble to thinke on it: and like y *Adam* in the Garden, they are *afraide of this voice of God:* and after they haue awhile confuſedly been thus diſtempered together at ſuch heauy tydings, *Sorrow* begins ioynd with *Feare* to work and to driue the creature into ſuch a griefe, that neuer the like was felt of him before. Againe, the *Goſpel*, that being giuen in a ſtill voice, telleth the ſinner ſo humbled, that Chriſt came into the world to ſaue ſinners, and inuiteth thoſe that are heauy loden to come vnto himſelfe, promiſing to eaſe them; the vnderſtanding conueyeth this ſweet voyce to the affections, and telleth *Deſire* of it: then *Deſire* hath her eares opened, ſhee falleth to play her part, in hungering, longing, and braying after the pardon and forgiueneſſe of ſinnes: vpon this the *Goſpel* tells the vnderſtanding, that z *they which hunger after righteouſneſſe ſhall be ſatisfied:* then cometh *Beliefe* to be ſtirre herſelfe, and beginneth (though God wot very weakely, and as farre as

y Gene. 3. 10

z Matth. 5

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ſhe durſt be bold) to challenge Chriſt with his promiſe, of eaſing loaden ſinners, and of ſatisfying *Deſires* hunger, longing after righteouſnes. After this there is a certaine whiſpering noyſe heard (as it were afarre off) that there is a poſſibilitie of pardon for thee, as well as for an other: which ſound at the firſt ſeemeth very doubtfull. Therfore *faith* (ſtill hearkning to the ſound that the Spirit bringeth to the vnderſtanding, through the ayre of the goſpel) commeth by degrees (after many ſharpe conflicts which it findeth in it ſelfe) to heare a voyce much like that of our Sauiours to the man ſicke of the palſey, *a Sonne, be of good cheere, thy ſinnes are forgiuen thee*. Or to the womans that cam to him in the Phaſes houſe, *b Thy faith hath ſaued ther.* Vpon which (the *Goſpel* ſtill doing its office, in informing the iudgement) *The Spirit of God witneſſeth with our ſpirit, that we are the children of God* c. Vpon this alſo ioy beginnneth to haue a kinde of ſpirituall life and feeling in it ſelfe; and there is a great rauiſhment in

a Mat.9.2

b Lu.7.50

c Ro.8.16.

in the ſoule, and an admiration at the vnſpeakeable goodneſſe of God to ſo wretched a creature as I was; and it can not containe it ſelfe, but it muſt burſt it ſelfe foorth with the Song of the Church: *d Thy loues are better then wine.* With this *ioy*, next in order *loue* (which is another of the affections) apprehends that ſame ſweete ſound; and ſhe fails to bethink, how or which way ſhee may ſhew herſelfe thankefull for ſo great kindneſſe: then the ſoule burneth with the fire of zeale, and wraſtleth (the Goſpel and word of grace ſtil directing it) with euery thing that may bee an hinderance of obedience to the righteous Lawes of this gracious Father, who hath done ſo great things for the poore ſinner. And thus thou ſeeſt alſo, how this ſame ſenſe and feeling of grace is wrought in the ſoule by the Law and Goſpel.

d Cant. 1. 2

To come to the Vſes.

In the firſt place, this Doctrine ſerueth to diſcouer and diſcountenance the vanitie of their conceit, who deem themſelues to be ſuch as haue receiued the

Sect. 4. Vſe 1. Confutation.

the breath of grace, and yet neuer had a ſpirituall eare to heare the ſpirituall ſound that it maketh, nor an heart to perceiue the inward ſenſe which it worketh in the powers of the ſoule. And thus three ſorts of people doe beguile themſelues; profane liuers, ciuill goſpellers, hypocriticall profeſſours.

1. The opinion that profane perſons haue of themſelues, cõfuted.

Firſt, as touching profane perſons, notwithſtanding their courſes be ſo vile and notorious, that the heauens bluſh at their lewdneſſe, that the earth can ſcarce brooke their wickedneſſe; notwithſtanding, ſome that haue no more but Nature in them, take notice of, and cry out againſt their outrageouſneſſe: notwithſtanding drunkennes, whoredome, profanation of the Lords holy Saboths, lying, ſtealing, deceiuing, monſtrous pride, abhominable crueltie, horrible couetouſnes and all fruits of vnholineſſe before God, and vnrighteouſneſſe to men, be their trade, yea ſport, and paſtime; yet (becauſe their conſciences are ſeared, and their hearts hardned) they will not be beaten downe but that they haue grace

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in them; and like ſaucy and proude boaſters, they will not ſticke to aduance themſelues into the Comparatiue degree with the beſt Chriſtians, making themſelues equall with them; nay, place themſelues in the Superlatiue degree aboue them, accounting better of themſelues then of theſe Saints, thinking ſcorne that it ſhould be ſayd or thought, that any perſon doth goe beyond them: *Theſe Profeſſours* (ſay they) *what are they more then their neighbours? They are called Men of the ſpirit, and wee are told, that none haue the ſpirit of grace, but ſuch as they are; but I would be ſory if I had not more grace in mee then the moſt of them, and as much as the beſt of them all.* Wouldeſt thou ſo? Well, ſee thou beeſt as good as thy word; be ſorry then: for it is a moſt certaine thing, that thou haſt not as much of the Spirit as the meaneſt of them. I tell thee, thou comeſt behinde ciuill perſons in the portion of reſtraining grace, and therefore much more behinde ſound Profeſſors in the meaſure of ſauing grace. If thou demandeſt

mandeſt how I can prooue what I ſay againſt thee. Ile but put thee to the arbitration of the poynt now in hand. Thou haſt heard it made good vnto thee, that where the Spirit breatheth, it maketh a noiſe in the ſoule breathed vpon, it produceth a ſpirituall feeling in the heart: and the Saints one way or other finde it ſo. Speake now (profane perſon) and diſſemble not. Haſt thou euer had this ſenſe and feeling of grace? If thou ſayeſt yes, *I haue good motions many times in my minde, holy thoughts, and godly deſires which you ſay is the preuenting grace, &c.* I grant it: ſo thou mayeſt (for a reprobate may haue a ſmacke of the preuenting grace of the Spirit, and a moſt graceleſſe wretch may now and then haue good motions in his minde. But how likeſt thou theſe motions? What welcome doeſt thou giue them; what entertainment doeſt thou affoord them? doeſt thou cheriſh them, and nouriſh them as comming from a bleſſed Spirit? If thou ſayſt yes too; *I were a wretch elſe:* I ſay to thee, It is well if thou canſt

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proue it. But I ghetſe that herein tho doeſt gull thy ſelfe, and that ſhall be plaine by and by. If thou cheriſheſt aright the holy motions which the ſpirit breatheth in thee; then, when the motion is to forſake ſinne, thou likeſt of it, becauſe of the vglineſſe which thou beholdeſt in ſinne. And when the motion is tending to any thing that is good; thou likeſt of the motion, becauſe of the neceſſity and beautie which thou conceiueſt to be of and in that good: otherwiſe thou doſt not cheriſh the motion after a right manner. Well then, this being ſo, let mee come a little home to thee. Tell me, doeſt thou behold any foulenetſe and vileneſſe to be in thy keeping of baſe and riotous company? doeſt thou eſteeme that to be bad and baſe fellowſhip, which thou formerly tookeſt to be good felowſhip, when the motion is to forſake drunkenneſſe? doſt thou behold vſury to be an vgly thing, bribery odious, couſenage abhominable, falſe weights and meaſures, deceitfull wares and merchandize horrible, vnmerciful-

mercifulneſſe to the poore, cloſe-fiſted-neſſe in good vſes to bee loathſome when the motion is to forſake couetouſneſſe? doeſt thou conceiue ſwearing to be vgly, Saboth-breaking vgly, vncleanneſſe, idleneſſe, &c. vgly, when the motion is to leaue diſhonoring Gods Name, diſ-hallowing Gods Saboths, defiling thy body, miſ-ſpending thy precious time? And when the Lawe of God doth lay open before thee thoſe heauy iudgements which the Lord hath threatned againſt theſe and the like ſinnes, doth thy vnderſtanding apprehend theſe terrible ſounds, and ſend them to thy affections, to ſtirre vp feare and ſorrow in thee, and to make thee quake and tremble? Againe, doeſt thou ſee the excellency of grace and goodneſſe to be ſuch, that for it thou couldſt finde in thy heart, either to forgoe, or vndergoe, any thing that the Lord ſhall eyther take from thee, or lay vpon thee, according to his pleaſure? Seeſt thou ſuch beauty in ſobriety, that for it thou wilt be content to forſake both the

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helliſh ſociety and baſe familiaritie of thy pot-companions; and rather endure to be hated, reuiled, poynted at, ieſted vpon by them, then ſtill to aſſociate them in that foule & enormious iniquitie? Seeſt thou ſuch beauty in the vertue of Chaſtity, that thou wilt euery way indeuour to haue the looſeneſſe of the fleſh bridled, and curbed whatſoeuer it coſteth thee? Such beautie in the right hallowing of Gods Saboths, that thou hadſt rather part with thy profit, ſhake hands with thy pleaſure, then accuſtome thy ſelfe to thoſe wanton courſes of gaming and idleneſſe, to thoſe worldly courſes of trauailing, working and worldlineſſe vpon the Lords day, which formerly thou wert addicted vnto? Perceiueſt thou compaſſion to the needy, iuſt dealing with thy brethren, & the like, to bee ſo beautifull, ſo needefull, that with *Matthew* thou wilt rather come from the Seate of Cuſtome, with *Zacheus* offer foure-fold reſtitution, then ſtill to continue hard-hearted to the poore, then ſtill to oppreſſe, defraud,

extort, put to vnlawfull vſe for vnlawfull gaine, cheat thy neighbor in contracts, couenants and bargains, which hath bin a trade thou haſt bin much giuen vnto? The like demands might I make in other inſtances: Doth the vrging of the neceſſitie, and the laying open of the excellencie of theſe fruits of ſauing grace (out of the Word) make a noyſe at the doore of thy vnderſtanding? and by the meanes of thy vnderſtanding, are they ſo conueyed to thy affections, that they doe ſtirre vp in thee, an earneſt deſire to partake of the graces, and a reſolute purpoſe to practiſe the dutie, though it be with the vndergoing of outward inconueniences, hazzards, and hardſhips? Speake in the name of GOD, ſpeake thou profane man, ſtandeth the caſe thus with thee? Is ſuch a kind of ſenſe, and ſight wrought in thee, as doth prohuce theſe notable effects? affirme it if thou canſt: ſay yea to it if thou canſt. If thou ſhouldſt, thy lewd courſes ſtill liued in, would giue thee the lie. Thou art a ſwaggerer ſtill, and haſt

haſt no purpoſe to be more temperate; thou art a breaker of Gods Saboths, and haſt no purpoſe to keep them better; an vſurer ſtill, and purpoſeſt to be no other; an idle vnthrift, and haſt no purpoſe to be more painful; proud, and haſt no purpoſe to learne humilitie; a ſwearer, and haſt no deſire to feare an oath. The Diuell perſwades thee they are profitable & pleaſurable: and thou doſt, and wilt ſtill liue in the ſame; haſt thou this ſenſe then which I now ſpeake of? No, no. If thou hadſt but a ſenſe and feeling of the burthen and deformitie of thine enormious euills, thou wouldeſt ſtriue to forſake them, whatſoeuer it coſt thee: If thou hadſt but a ſight and taſte of the goodneſſe of thoſe graces and vertues, whereof thou haſt beene ſo long emptie, thou wouldeſt follow after them, with the hardeſt tearmes to fleſh and bloud. So long therefore as thou walkeſt on thus in thy lewd, proud, profane, vncleane, malicious, couetous courſes, thou giueſt manifeſt euidence againſt thy ſelfe, that thou art altogether

ther voyde of the true ſenſe of grace: and wanting the ſenſe of grace, thou art without the worke of grace. Ceaſe thy bragging then of thine own goodneſſe. Make no compariſons with the Saints of God (ſuch compariſons are odious) thou haſt no more part of the ſauing Spirit of grace then the Diuel himſelfe hath: and for all the good motions which thou talkeſt of, thou haſt not one ſparke of the true feeling of the Spirits working; becauſe thoſe motions are not ſo farre cheriſhed in thee, as to worke thee to a reformation of thine open lewdneſſe and profaneneſſe.

2. The ciuill perſons ſelfe-conceit confuted.

And now ridding my hands of the profane perſon, I come to encounter with the ciuill: whom I feare I ſhall finde as ſtrongly wedded to his owne fancy as the former. The Goliah of whoſe ſelfe conceit of hauing grace, if I may but beate to the ground with this ſtone, this doctrine, I ſhould think my ſelf happy in my ſlinging, and proſperous in confuting; And the more happy too, becauſe I know that it is

easier to conuince a profane and notorious rebell against the God of heauen, then to remooue a ciuill Iusticiarian from an high opinion of himselfe, if he be once settled vpon the lees of his owne supposed righteousnesse. Well then, in hope of some successe from the Lord, I will heaue at this mountayne of his conceit, as the Lord shall giue me helpe, and the poynt yeelde me leaue. Heare him thus vanting of himselfe; *I pay tithe of all that I doe possesse. I neuer beguiled any man the value of a groate, I haue euer beene faithfull in my promises, iust in my proceedings with men, a louer of my Church, no drunkeard, no swearer, no whoremaister, no thiefe, &c.* (so that if the proud e Pharisie and he were standing together in the temple, you could not tell which were the greatest boaster:) and what conclusion draweth hee from hence thinke you? that *Grace must needes be his inheritance, the Spirit must needes bee his portion*; as though Father, Sonne and holy Ghost were all pinned to his sleeue: and whosoeuer should say that hee were not

e Lu. 18.11

holy and good, he would take it as a great wrong offered vnto him. Now alas poore ſoule, what man that hath the hart of a Chriſtian, would not pittie this mans folly, when-as hee ſhall ſee how ſtrangely hee beguileth himſelfe? Thou ſayeſt thou art an honeſt man: tis well, be ſo ſtill. Thou ſayeſt thou art no whoremaiſter, no drunkard, no extortioner, no deceiuer, no blaſphemer: God be thanked for it; the common-wealth hath neede of ſuch men as thou art; and reſolue thou neuer to giue thy ſelfe to thoſe groſſe vices, as long as thou liueſt. Thou keepeſt thy Church too, thou ſayeſt, as well as any man: Well, doe ſo ſtill, the Lord continue thee in that minde ſtill (for ſo long as thou commeſt to the Temple to heare the Word preached, there is ſome hope that thou mayeſt bee wrought vppon in time.) Heere is a very fair and beautifull Aſſumption. But what is thy *Ergo* from hence? what concludeſt thou? that *therefore* grace and the Spirit of grace muſt of neceſſity be in thee? Truly, I

muſt

muſt chop Logick with thee, and deny thy Concluſion; yea thy concluſion friend. That is ſtrange, may ſome ſay; to deny Concluſions, is againſt Logike, is it not? I grant it is: but to deny this concluſion of the ciuill perſon, is not againſt Diuinitie: nay, it ſtands with Diuinitie, euen with the Diuinitie of my Text. To inferre, that becauſe thou art more ciuill, more ſober, more iuſt, more morally righteous then the ruder and profaner ſort, *therefore* thou haſt the ſound *worke of ſauing grace*; it is a very bad inference, and groundleſſe collection, if thou haſt no more to ſay then ſo. If thy argument were framed thus; *I haue with theſe fruits of reſtrayning grace, a ſenſe & feeling of the worke of the holy Ghoſt in me, and therefore I haue ſauing grace*; it were a good Argument, and then the preſent Doctrine might be applied rather to thy conſolation then thy confutation: But (to giue thy ſelf thy due) thou canſt not truely make ſuch an Argument for thy ſelfe; and therefore my concluſion is, that thy concluſion is

bad; and that the ſubtile ſerpent the diuell, and thine owne couſening heart doe nothing elſe but play the ſophiſticating impoſtors and deceiuers with thee, when they would make thee beleeue that thou art ſpiritually graced with inward ſanctity, becauſe thou art reſtrayningly endued with outward ciuility. Shall I cloſe a little with thee, and like S. *Iames* in the caſe of *faith*, deale with thee in this caſe of *grace*: f *Shew me thy faith by thy workes* (ſayth he:) So ſay I, ſhew me the breathing of ſound grace in thee, by the ſenſe and feeling it effecteth in the faculties of the ſoule. For, where the Spirit of grace is, there is a feeling of the worke of it, ſometimes afflicting thy heart with a ſorrow for thy falls, ſometimes affecting thy ſpirituall appetite with a vehement longing after the merits of Chriſt Ieſus, ſometimes affecting thy taſte with the ſweetnes of Gods goodneſſe, ſometimes working thee to tremble as *Habakkuk* did. When the Lawe, through the eare of the vnderſtanding conueieth the terrible ſounds

f Iac.2.18

g Haba.3. 16.

of

of iudgement to the affections (ſometimes cauſing thee to reioice when the Goſpel bringeth the ſweete Songs of ſaluation to the ſoule, ſometimes feelingly ſtirring thee vp to be zealous in the wayes of godlineſſe, to be iealous of the baites to wickedneſſe that are layd in thy way) when the word of ſpirituall exhortation, admonition, and counſell doth conuey the ſound of Gods Precepts and Commaundements to thy vnderſtanding, eyther by meanes of thoſe Sermons which thou heareſt, thoſe bookes which thou readeſt, or that conference which thou haſt with the ſeruants of GOD; This kind of ſenſe and feeling ſhouldſt thou haue (beſides the hard and ſharp conflicts with doubting coldneſſe, worldlineſſe (which I haue ſpoken of before) if euer the Spirit hath effectually breathed vpon thee. Now anſwer me, haſt thou this ſenſe and feeling? Thou haſt not, neither canſt haue, ſo long as thou art but meerly ciuill. For, howſoeuer with profane ones thou mayeſt haue good motions now and then,

Chap.3. pag.39.

then, and with hypocrites mayeſt haue certaine flaſhes (the vanity wherof I ſhall diſcouer by and by); yet with true Chriſtians, thou haſt no portion of true ſauing ſenſe and feeling; and if no ſpirituall ſenſe, no grace: For, where grace is, there is life (as hath beene ſhewed); and if life, then ſenſe as well as motion and action. But, if thou wilt not be born downe, but that thou haſt ſpirituall life and ſenſe; then I muſt entreat thee to proue that thoſe fruits of righteouſneſſe, which thou ſo much braggeſt of, are grounded vpon a ſound knowledge of the needefulnes of them; and vpon an hearty deſire of honoring God by them; and that they are ioyned alſo with a conſcionable care of yielding obedience to that which the Lord requireth in the Lawes of the firſt Table, as well as in thoſe of the ſecond Table, becauſe that GOD which commaundeth the one, doth enioyne the other alſo: but this I am ſure thou canſt not prooue. Thou art a good Church-keeper, becauſe thou wouldeſt keepe out of the Court

Court, (though neyther Court nor Counſell can preuaile with ſome) thou keepſt thy word, becauſe thou wouldſt keepe thy credit; thou liueſt quietly with thy neighbours, becauſe thou thinkeſt it is good ſleeping in a ſafe skinne, and otherwiſe thou mighteſt be hated, and counted a troubleſome fellow: thou flieſt Stewes, Tauernes, and the like places, more to ſaue thy body from diſeaſes, thy eſtate from conſuming, thy name from ſtinking then for any thing elſe: theſe by-reſpects, and ſiniſter conſiderations rather ſway thee in thy courſes then the things which ſhould ſway thee. Thou liueſt ciuilly, and not ſo notoriouſly as the lewder ſort doe, for theſe carnall reſpects, rather then becauſe thou feeleſt the Spirit of God preparing thy will to yielde obedience vnto Gods Commaundement ſounding in the Word againſt open rebellion, and calling for outward reformation. Stop vp thy mouth then, thou ciuill perſon, and bluſh thou to ſay, that thou art truely gracious: doe not thinke that thou

thou haſt receiued any more of the ſpirit, then an vnregenerate perſon may poſſibly haue. For, for all thy ciuill honeſty, thou art with *h Symon Magus* in the bond of iniquity, vntill in ſome degree or other thou comeſt to feele grace worke in thee, (through the good meanes which thou enioyeſt) either to thy ſound humiliation, ſolide conſolation, zealous reformation, for conſcience ſake abſtayning from euill, and carefull confirmation for conſcience ſake inuring thy ſelfe to that which is good; obeying heartily, readily, cheerefully, ſincerely that which is commanded by God, as well in the firſt Table, in hearing, reading, meditation, conference, prayer with thy family, houſhold inſtruction, &c. as in the ſecond Table, in liuing quietly, dealing equally, carrying thy ſelf ciuilly towards thy neighbour.

h Act.8.23

3. Hypocrites deceiue thē-ſelues.

By this time I might haue done confuting, but that hypocrites and hollow-hearted profeſſours ſtand in our way, whom I am now to grapple with-all: and why grapple with them? be-

cauſe

cauſe they do not onely intrude themſelues into the cõpany of true Saints, but alſo lay claime, without any right, to that very ſame poſſeſſion of ſauing grace which is onely peculiar to the Saints. For, becauſe (hauing a promptneſſe of capacity, a ſteady memory to conceiue, and to keepe the things which they heare, or reade out of the Word) they haue gotten a few ſmacks of knowledge, and haue attained to an ability to diſcourſe of the poynts of Religion: and becauſe, with *Iudas* for gaine, with *Iehu* for glory, with the Phariſes for praiſe, they do ſome duties, which true Chriſtians doe, pray peraduenture ſometimes with their family, giue almes of their ſubſtance to the poore, affoord (perhappes) ſome countenance to the Miniſters of the Word, and Profeſſors of the Goſpel; becauſe (I ſay) for by-reſpects they do theſe things, therefore they argue, that they muſt needes be found Chriſtians. But how much they deceiue themſelues, God knoweth, and this poynt ſheweth. For alas, what are they?

they? what doe they in all this which a graceleſſe perſon may not poſſibly be, which an vnſanctified one may not poſſibly attaine vnto, when as the Diuell himſelfe can transforme himſelfe into an Angell of Light? In knowledge in the ſcriptures, what man (ſet Chriſt Ieſus aſide) can match the Diuell? As for firmneſſe of memory, who knoweth not, that it is a naturall gift, wherein euen *i* Heathens haue excelled? And touching outward ſhews of religion, who more formally forward to do the will of Chriſt then *Iudas* was that betray'd him. For out of doubt he made no open reſiſtance to any commiſſion that Chriſt impoſed vpon him commō with the reſt of the Apoſtles: for then when our Sauiour tolde his Diſciples, that one of them ſhould *k* betray him, they would haue ſuſpected *Iudas*, and not euery one haue beene iealous of themſelues. And how farre in Chriſtianitie the fooliſh virgins went, ſeemingly equall with the wiſe, the ſtory witneſſeth they went out to meete the Bridegroome, as well as

i Iulius Caſar and *Adrianus* Emperors of Rome were of ſuch excellent memories, that they could reade, and write, and ſpeak, and heare, at the ſame time. *Suet.*

k Mat. 26 21, 22.

as they, making a blaze of outward profeſſion as well as they. In outward ceremonies and traditions, who more preciſe then the Scribes and Phariſes? wherefore, do not thou fetch euidence for thy ſanctification meerly from an hiſtorical knowledge in the Stripturs; conclude not, that thou art endued with grace, becauſe of thy outward profeſſion. Looke to that which is within (thou hypocrite) Where is experimentall knowledge to finde that to be true by thine owne experience, which thou learneſt out of the Word? Thou haſt knowledge, it may be in the doctrine of repentance; but where is the ſenſe of thine owne ſinnes that it effecteth in thee? happely thou haſt ſome qualmes now and then coming ouer thy ſtomacke, or Sea-ſicke-like fittes, but they laſt not in thee: it is a ſtorme and ſunneſhine with thee in an inſtant almoſt, caſt downe to hell, and lifted vp to heauen in a moment: thy rebellious nature is not tamed, humbled, and taken downe enough by this knowledge of the Law. Againe, thou haſt

haſt, perhappes, a knowledge of the doctrine of faith, and therin of the obiect of faith, Chriſt Ieſus: but where is thy experience of the power of this faith; firſt, in leading thee to Chriſt for reconciliation; ſecondly, in accheering thy heart vpon the finding of the Meſſiah; thirdly, in purifying thy heart from the filthineſſe of the fleſh; and fourthly, in prouoking thee to lament, as the Church did in the *Canticles*, when thou haſt loſt the ſight of him? Againe, thou haſt (it may be) by attendance vpon the ordinance of God, gotten ſome skill to diſcourſe of the point of *loue* to God and his Children, of *hatred of ſinne, &c.* but doeſt thou feele thy heart ſet on fire; with a deſire of being obedient to God in all his Commandements, reſoluing to

m 1 Kin 15.5 m *turne from nothing that hee enioyneth thee, all the dayes of thy life?* and purpoſing with *Iob* *n* to be *content to receiue euill at Gods hands as well as good?* Art thou enflamed with a loue to all good things; as well as one, and to all the Saints as well as one? (though I deny

n Iob 9.4

not

not that the neernes or the worthines of the perſon loued may occaſion differing degrees in thy loue): nay, findeſt thou a readineſſe to forgiue and loue thine enemies? feeleſt thou in thy ſelfe a diſlike of ſinne in all *perſons*; as well as in thoſe that are neere vnto thee, as in neighbours that haue no alliance with thee? Are thy affections thus moued? Is thy inner man thus affected? No, no, thou hypocrite: wilt thou dare then to encroach vpon the prerogatiue of Gods beloued ones, and lay challenge to the portion of ſauing grace? take heed what thou doſt. The Diuell is ſubtile: thine owne heart is deceitfull. Either get ſome ſure teſtimony to proue the ſenſe of grace in ſome ſound maner to affect thy heart: or elſe I muſt tell thee as I told the profane and ciuill perſon before thee, that thou haſt no grounds that the gales of Grace haue ſauingly blowne vppon thee; when-as this muſt needes bee granted for a trueth, that in the *Soule of the regenerate, there is a feeling of the ſpirits working*, as well as in the eare of a

man a ſound of the wind, when it bloweth in the ayre. And thus (Chriſtian Reader) haue I had a caſt at this vaine conceit of hauing grace, altogether without the ſenſe of grace (which is all one as if the Sunne and light, life and feeling, fire and heate ſhould be ſeparated) and I haue (to my power) bent the edge of this doctrine againſt it. And if in that which I haue ſpoken, I haue ſeemed too harſh, I muſt craue pardon: for, pitty to the ſoules of ſuch deluded creatures hath ſtirred mee vp thereunto. And to ſpeake trueth, neuer had *Dion* more cauſe of offering ſacrifice to the gods (after the paganiſh manner of the Heathens) when hee freed the *Syracuſians* from the tyranny of *Dionyſius*, then I ſhall haue of praiſing the God of heauen, if through the meanes of this vſe of confutation, but one profane, ciuil, or hypocriticall perſon may be freed and deliuered from the bondage and ſlauery of ſo vaine and erroneous an opinion.

Diod. Sic. libr. 16.

Sect 5. Vſe 2. Comfort

Now, leſt the children of the Bride-chamber ſhould through the malice of Satan

Satan abuſe themſelues ſo much, as to place themſelues in the ranke of ſuch ſelfe-deceiuers, & ſo caſt downe themſelues without cauſe by that which hath beene ſpoken, I muſt bring in (as wel I may from the point in hand) a word of comfort for them. Is it ſo then, that where the holy Ghoſt infuſeth grace, there is a ſpirituall ſenſe in the powers of that ſoule; then what ſingular cauſe of reioycing hath that Chriſtian that hath this ſenſe and feeling! for hee hath euen the witneſſe in himſelfe, that Chriſt is his, grace is his, and the Spirit of the Almightie dwelleth in him. When therefore the word of GOD doth reueale vnto thee the minde of God, either in the ſounds of Iudgement, or the Songs of Mercie, out of the Lawe and the Goſpel; feeleſt thou thy heart affected accordingly, ſometimes with reuerence, feare and trembling, ſometimes with rauiſhment, comfort, and reioycing? Art thou ſenſible of thoſe impure thoughts that ſwarme in thy heart, of idle ſpeeches that oft iſſue foorth thy mouth, and

to the tender-hearted.

of euery ſcandalous action, which (for want of watchfulneſſe) expreſſeth it ſelfe in the life? Haſt thou a ſenſe of thoſe reliques of hypocriſie, of that remnant of ſelfe-loue, worldlineſſe, doubtfull-mindednesſe, hard-heartednesſe, anger, &c. which are ſtill remaining in thee; and feeleſt thou them to be tedious vnto thee? feeleſt thou an hungring in thy ſoule after Chriſt his righteouſneſſe; an earneſt deſire rather to be a Saint in the ſight of GOD, then to ſeeme a Chriſtian in the eyes of men? haſt thou a ſenſe of Gods power vpholding thee in temptation, giuing thee ſtrength againſt corruption, helping thee to worke out thy ſaluation with feare and trembling? and findeſt thou in thy ſelfe a will, reſolutely to perſeuere in the ſtate of grace, & not to returne to thy ancient condition againe; no, not for all the worldes good? Bee of good comfort, as thy ſinnes are forgiuen thee, ſo the Spirit of grace is giuen thee. For, by this feeling thou mayeſt as warrantably aſſure thy ſelfe, that the worke of Regeneration

ration is wrought in thy heart, as there is winde in the ayre when the eare heareth the ſound thereof. And though this ſenſe be ſometimes more ſtrong, ſometimes more weake: yet if thou feeleſt the weakeneſſe of it, when it is weake, & canſt complaine of the ſame; & haſt a ſenſe of the want of this ſenſe when it is eclipſed, and raked vp like fire vnder the aſhes, be not quite out of heart, but ſtay thy ſelfe with that which thou ſhalt meet withall in the next enſuing Chapter.

Chap. X.

The third poynt handled from the ſecond branch of the Text.

Sect. 1. Doctr. 7. The ſenſe of grace is not alwayes alike.

I Enter now vpon the third doctrine, from the ſecond generall member, remarkeable in the words, which is this; *That howſoeuer where grace is there be a feeling of the working of it, yet this feeling is not at all times alike in the ſame Chriſtian.* Which poynt, though it be not ſo eſſentiall with the words of the

Text: yet I dare ſay, it is not violently forced againſt the minde of the holie Ghoſt. For, ſeeing it hath pleaſed our Sauiour, to compare the ſenſe of the Spirits working to the ſound of the winds blowing, I may ſafely inferre thus much heerupon; If the ſound of the winde be not alwayes alike in the eare of the ſame man, but ſometimes louder, ſometimes lower: then the feeling which grace effecteth in a Chriſtian, muſt needs be ſometimes more, ſometimes leſſe, and not at all times alike. Very euidently doeth that ſame o prayer of *Dauid* make this poynt good, *Reſtore vnto me the ioy of thy ſalnation*; as intimating vnto vs, that the ſpirituall ioy which hee was wont to feele, was in a manner quite gone; yea ſo gone, that hee craues the reſtoring of it againe. Doe wee thinke that the feeling of the burthen of his two ſins, Murther and Adultery, was ſo great and vehement, before *Nathan* came vnto him, as it was after he had beene with him? Certainely no: the Booke of the Pſalmes is plentifull in proofes of

o Pſal. 51. 12.

of this kinde. Had *Peter* (thinke we) who was a beloued Diſciple of Chriſt, alwayes the ſame feeling of the Spirits working? When he ſtood vpon his owne *p* ſtrength, and denied his Maſter, when hee vanted before Chriſt, *Though all men forſake thee, I will not*; hee had not that feeling of his owne weakeneſſe, which hee had when hee went out and *r wept bitterly*, after his fall; neither did his ſoule heare the Lawe telling him how feeble he was in himſelfe, at the one time, ſo ſtrongly as he heard it at the other. He had not ſuch a taſte of the loue of Chriſt towards his ſoule, when hee was *s* denying of him, as he had when he made that good confeſſion of his faith, *We know thou haſt the words of eternall life* t, *thou art the Chriſt the Sonne of the liuing God* Neither did he ſo diſtinctly heare the ſound of the Goſpel, telling him of Chriſt his fauour when hee fainted vpon the water *u*, as when hee ſayd, w *If it be thou Maiſter*, command mee to walke vnto *thee vpon the water*. What ſhall I ſpeake of *Salomon*, a wiſe

p Mat. 26. ver. 33. 35

r Mat. 26. 75

s Mat. 26. 72. 73

t Mat. 16. 16 Luk 9 20.

u Mat 14. 30 w Verſ 28

King, and a worthy Christian: can it be imagined that he had the same sense of the stirring of grace in himselfe at that time when his heart did turne after other gods, to *worke wickednesse in the sight of the Lord* x, which hee had when he proclaimed so often the pleasures of the flesh, and the profits of the world to be *Vanitie of vanities, all is vanitie?* Many the like authorities could I alledge, to ratifie this trueth, that the same Saints haue not at all times the same sense and spirituall feeling. And why so? First, some grieuous sinne against conscience may be the cause of it. This was it which took away *Dauids* feeling; for by his grieuous fall, hee weakened his ioy in the Lords saluation, & by that his offence he depriued himselfe of that sense of all his other graces which formerly hee had. For it fareth in this respect with the soule, as it fareth in respect of the Apoplexy with the body. The Apoplexy (which is a benumming of the senses in the body) is sometimes occasioned by some violent fall or blowe,

x 1. Kin. 11

Reason 1.

A Simile.

blowe, which blow ſhaketh and bruiſeth the braine, and cauſeth noyſome humours to flowe thither, to hurt the originall of ſenſe in the braine, ſo that it cannot conuey ſenſe to the members of the body, as it was wont: ſo a ſpirituall Apoplexy in the ſoule, is cauſed byſome grieuous fall & blowe againſt conſcience, which ſhaketh ſhrewdly the ſanctified ſoule, and cauſeth ſuch vicious humors (for, ſin againſt conſcience hath many curſed attendants waiting vpon it) to flow thither, to fill the ventricles and powers of the ſame, as take away that ſpiritual ſenſe of corruption to keep the ſoule humble, that ſpirituall ſenſe of Gods loue to keepe the affections feruent, and zealous, and to make the ſoule cheerfull, which formerly it was wont to haue.

Reaſon 2.

Secondly, it is poſſible for a Chriſtian to be caſt into a ſpiritual ſlumber, and to be ouertaken with ſome fits of ſecurity: and then no maruell if his ſpirituall feeling be not the ſame at all ſeaſons. It is very probable that *Dauid* was after a manner aſleepe in his ſinne, well-

well-neere the ſpace of a yeere; all which while, he was not ſo ſenſible of his fall, as afterward he was, when the Prophet *Nathan* had beene with him. Let the winde blowe neuer ſo loude, yet ſo long as a man is aſleepe, he cannot heare it: and let the good Spirit of Grace breathe in a man; yet if he be ſleepy, and drowſie, making cuſtome as well as conſcience, his rule (which a Chriſtian may poſſibly do for a time) he ſhall I warrant him (ſo long as that fit lieth vpon him) neyther feele the ſweetneſſe which he was wont to taſte of in the exerciſes of Religion, nor be ſo ſenſible of the oppoſitions which reſiſt grace within him, as he was wont to be.

Reaſon 3. Thirdly, a man cannot heare the windes noyſe, ſo well at one time as at another, becauſe hee may be more troubled with deafeneſſe, at one time, then another: ſo there is not onely a ſpirituall drowſineſſe, but alſo a ſpirituall deafeneſſe, that many times doth oppreſſe a Chriſtian; A deafenes eyther occaſioned of ſpirituall choler, and

and diſtempered wrathfull paſſions, or elſe of flegmatike clammy humors, & ſenſuall and worldly thoughts and deſires; the minde being many times taken vp (when it ſhould giue all attention to the Word) with thoughts of wrongs offered, or of ſome worldly profits, and fleſhly pleaſures: and hence it may come to paſſe, that (euen where grace vſeth to breathe) the ſenſe and feeling may be benummed. For, (as wee heard in the former Chapter) the word of God is an inſtrument of begetting this feeling in the ſoule: and therefore, if a Chriſtian (when hee is hearing of that) ſhall ſuffer eyther Satan, or his owne corruptions to hammer the ſound of wrongs, of profits, of pleaſures vpon the forge of his ſoule to hinder the entrance of the Word: his vnderſtanding can not ſo conueniently and profitably carry the ſound of duety, comfort, promiſe, threatning and reproofe, to his affections to worke vpon them as they were wont to bee wrought vpon. And if the ioy or ſorrow, loue, feare, &c. be not ſo affe-

affected as they were wont to be; certainely, the ſpirituall feeling cannot be the ſame that it was wont to be.

Sect. 2. Vſe 1. Admonition and comfort together to the children of God.

As the former point was directed againſt the friuolous conceit of thoſe that thinke themſelues to haue grace, though they neuer had one iote of the feeling of it: ſo this may be applyed as a comfort and a Caueat to thoſe that haue grace, that they take heed of obiecting againſt themſelues as altogether deſtitute of grace, becauſe they haue not euer, and at all times, the ſame ſenſe and feeling. For if there be ſomtimes ebbings, and ſometimes flowings in the beſt Chriſtians; then there is no reaſon why they ſhould wrong themſelues, by abbridging themſelues in their owne thoughts of all right to the breath of heauen: nay, it is againſt reaſon they ſhould ſo doe.

A needful caution to preuent miſtaking

I ſpeake not this to diſſwade any from renuing their repentance, when their owne folly and ſecuritie hath bin the cauſe of the reſtraint of that ſenſe: (nay rather, I perſwade them to that) but to this end I ſpeake it; firſt, that they

they may not eſteem their eſtate deſperate, and that there is no hope left for them to recouer their former feeling againe (which thing to make them beleeue, is one of the cunning fetches of the tempter) and ſo they may haue comfort. And ſecondly, that they may not alwayes meaſure Gods working by their preſent feeling and apprehenſion: as to thinke that God had neuer wrought, becauſe alwayes they are not ſo ſenſible of thoſe ioyes which they were wont to haue in the meditation of Gods loue; and euermore ſo ſenſible of their corruptions, as they were wont to be. For the Lord withdraws ſomtimes the taſte of the ſweetneſſe of the ſpirit, to exerciſe the grace of the Spirit in the ſoule, that he may bring it to further perfection, and to try whether faith wil be ſtirring in the time of danger to perſwade the heart of the vnchangeablenes of Gods loue; and whether it wil build vpon his gracious promiſes, in the time of the greateſt vnlikelihood of fulfilling the ſame: and therefore detrude not thy

ſelfe out of that poſſeſſion of grace, which thou haſt, becauſe at all times thy ſenſe is not the ſame, whenas God hath ſuch excellent ends in eclipſing thy eye-ſight at ſomtimes; and happely thy ſelfe mayeſt be in fault of this. If euer thou hadſt the true ſenſe of preuenting, preparing, working, coworking and perfitting grace, it ſhall neuer vtterly and wholy be taken away from thee. Thy folly may ſlake the degrees of it: but if thou be a Saint, thou ſhalt euer haue enough to guide thee, and refreſh thee in thy voyage to heauen. Why then wilt thou (O Chriſtian) lay ſuch heauy things to thy charge, as do not belong vnto thee. * Looke thou into thy ſelfe, and ſee what cauſe is in thy ſelf that hath loſt thee this feeling, and endeauour to haue that remoued: which is a duty, that in the ſecond Vſe I may well perſwade vnto, as fitly ſtreaming from this doctrine. For ſeeing it is poſſible for a Chriſtian to loſe his feeling, and not alwayes to baue it the ſame; I think there is none will iudge it a needleſſe taske for him that hath loſt

* Sect 3.

Vſe 2. Counſell and direction together.

loſt it, to ſeeke the recouery of it by the remouall of thoſe euills, which vpon triall hee finds to be the cauſe of the ſame; and to ſtand vpon his guard to keepe it, while hee hath, and when hee ſhall get it againe. Wherefore, let no conceit of an impoſſibilitie of recouering it, hinder the Chriſtian from this duty; for then the Diuell hath what hee would haue. For howſoeuer (as y Phyſitians ſay) *The corporall apoplexy, and loſſe of ſenſe in the body, be impoſſible to be cured, if it be ſtrong, and hath lien long vpon the body:* yet the ſpirituall Apoplexy of thy ſoule may be cured, if the ſinne which hath cauſed it be taken away. And though (happely) thou ſhalt not (as thou faine wouldeſt) attaine vnto that meaſure of heauenly ſenſe that once thou haddeſt, yet thou ſhalt recouer as much as ſhall be ſweeter vnto thy taſte then the honny and the honny combe.

Motiue becauſe there is a poſſibility to recouer it.

y *Hypocrates Aphor. lib. 2. Aph. 24.*

Gird vp thy loynes then thou Chriſtian, and play the man; ſift, ſearch, ranſacke, and trie all the odde corners and holes of thy ſoule to finde out this

Achan

Achan whatſoeuer it be, which is ſuch an enemy to thy feeling. Firſt of all therefore * findeſt thou (vpon enquirie) any grieuous ſinne againſt conſcience to be thecauſe of it? bewayle it hartily, confeſſe it ingenuouſly before thy Soueraigne God, and gracious father, whom thou haſt offended by it, as holy *Dauid* did; z *Againſt thee, thee onely haue I ſinned, and done this euill in thy ſight:* and withall, ſue hard to the God of heauen, rap loude at the gate of heauen, and let not that gracious *Hearer of prayers* alone, vntill he hath reſtored thee to thy former ioyes againe, and put that life and feeling into thy ſoule, which thou haſt robbed thy ſelfe of by thy fall.

* Helpes to recouer loſt feeling, or the ſpirituall apoplexy in Chriſtians.
* 1. Help.
z Pſa. 51. 4

2. Helpe. Secondly, if thou findeſt accuſtomed drowſineſſe and fitts of ſecuritie, or a ſleepy colde humour in going about Chriſtian exerciſes, to bee the cauſe of it; entreate the Lord to direct the Phyſicians of the Word to deale with thee as the Phyſicians for the body deale with their Patients in the cure of that ſame ſoporiferous and ſleepy diſeaſe called

called *Coma*; that they may administer sharp clisters of the Law to purge thee, with the sharp goades and needles of reprehension to prick thy conscience, and to pull thee violently as it were by the haire and the heart, with the hand of sound Doctrine, to rowze and awaken thee. And againe, when thou art alone by thy selfe, vse the most violent frictions and rubbings of thy selfe thou canst, by the priuate meditation and application of the seuerest terrors and threats against spirituall slouthfulnesse, that thou canst meete withall. And beseech the Lord himselfe, that with the hand of his owne Spirit, hee would make whatsoeuer thou shalt so heare, and meditate vpon, to fume vp into thy braine, and to pearce to thy heart, to cut insunder those tough humors of pride, idlenesse, loue of fleshly ease, and the like, which haue beene the causes of this slumbering and sleepinesse in thee.

3. Help.

Thirdly, if spirituall deafenesse hath beene the meanes of the want of this feeling, thy meditations hauing been

taken vp with thinking vpon iniuries that ſuch and ſuch haue offered, or the profits of the world, of the pouertie of thy eſtate, and ſuch like trifles, when the Word hath beene preached vnto thee; get the Lord Ieſus to open thine eares to his Word, to bridle the vnrulineſſe of thy affections, to ſtoppe vp thy eares from liſtening vnto ſuch charmes, and inchantments. And to remedy this deafeneſſe, it ſhal (beſides) be good for thee to holde thy eares ouer water wherein wormewood and maioram haue beene ſodden together, that the vapour thereof may aſcend vp to the braine; I meane it ſhall be excellent for thee to haue thy heart ſeriouſly occupied in thinking vpon the bitter threatnings againſt fruitleſſe hearers of the Word, and alſo vpon the ſweete promiſes that are made to ſuch as attend diligently, and heare profitably; that ſo the meditation of theſe two particulars may make thee keepe narrow watch ouer thy heart againſt thoſe ordinary, vncharitable, vaine, diſcontented and worldly motions,

Simile.

tions which thou haſt found by woefull experience to haue cauſed thee to let ſlip many holeſome exhortations, admonitions, conſolations & threats, which might haue wrought vpon thy affections, to the continuance of that ſpirituall feeling, which the Diuell and thine owne traiterous heart haue bereft thee of. Thus, I ſay, if that ſpirituall ſenſe bee gone, which once thou hadſt, get thy ſinne remedied (whether it be ſin againſt conſcience, drowſineſſe in thy profeſſion, wandering of the minde, and dulneſſe of apprehenſion and attention in the hearing of the Word) which hath beene the cauſe of the ſame.

And when thou haſt thus recouerd thy ſelfe, watch againſt all theſe euills, and occaſions: beſeech the Lord to continue this feeling in thee: Let zeale, wiſedome and ſinceritie ſeaſon all thy holy endeauours. Then thou ſhalt find, that though this ſenſe be at times obſcured in the aſhes; by the ſpeciall hand and prouidence of God, yet it ſhall bee rather in wiſedome to proue

thee, then in wrath to puniſh thee. And ſtill thou ſhalt haue experience, that God is thy God, as well when thou feeleſt Nature reſiſting grace, as when thou findeſt grace controlling the ſaucineſs, & ſubduing the ſtrength of nature and corruption.

Chap. XI.

The fourth and laſt Doctrine obſeruable in the ſecond part of the Text.

Sect. 1.

Doctr. 8. There are diuerſitie of degrees in the feeling of ſeueral Chriſtians.

NOw followeth the fourth poſition (as the laſt from the middle of the verſe) to bee diſcourſed vpon. Which ſtandeth thus; That *there is not the like feeling of grace in all Chriſtians.* There is as good a ground for this point from the Text, as for the former. It is with the feeling of Grace in the heart, as it is with the hearing of the ſound of the winde. Some heare not the winde ſo loude as others, though it bloweth equally alike when both doe heare it: ſo ſome feele not the worke of grace in the ſame meaſure that

that others doe, though the ſame ſpirit breatheth vpon both. I will trouble you with no more Scriptures for this, then with that of Saint *Paul* 1. *Cor.* 12. 4. *There are diuerſitie of gifts, but the ſame ſpirit:* and if diuerſitie of gifts, why not diuerſitie of feelings according to the meaſure of thoſe gifts. And there is very good reaſon for it. For firſt, There ſhall not be the ſame fruition of happineſſe in the kingdome of Glory. I know that there ſhall bee enioyment of the ſame felicitie: but there ſhall not be the ſame enioyment of that felicity, in regard of the degrees of it; According to that of the Apoſtle 1. *Cor.* 15. 41. *One ſtarre differeth from another in glory.* Now if there be differing degrees in the taſte of Gods fauor among the Saints triumphant in the kingdome of glorie; I ſee nothing againſt it, but that it is ſo, and may bee ſo, amongſt the Saints militant vpon the face of the earth in the kingdome of grace. Reaſon 1.

Secondly, all are not of the ſame age in Chriſt; but they ſtand in a three-fold Reaſon 2.

difference: Some are Infants and new borne Babes inin Christ, as *Peter* calls them *a*; or little Children, as *Iohn* calls them *b*. Some are of a middle growth, or yoong men, as the same *c* Apostle stileth them. And others againe are strong Christians, olde men in pietie, or Fathers in Christ, as hee entitleth them *d*. Now these seuerall ages haue their seuerall feelings, new Christians in one measure, middle aged in another, Fathers in another. And amongst euery one of these kindes, one hath his feeling in one degree, and another in another, according to the measure which the Lord hath allotted for him, & according to that capabilitie which he hath giuen them seuerally.

a 1 Pet. 2. 3.
b 1. Ioh. 2. 1. 18.
c 1. Ioh. 2. 13.
d 1. Ioh. 2. 13. 14

Reason 3. Thirdly, the Lord will haue it thus, that Christians may see themselues to stand in neede of helpe from one another; which they would not take notice of, if there were an equalitie of gifts, and equall feeling answerable thereunto.

Sect. 2. Vse 1. By this then in the first place we may see what answer may be made, what satis-

ſatisfaction may bee giuen to thoſe Chriſtians, who call their eſtate in doubt, and make a queſtion, Whether euer they had found grace beſtowed vpon them, becauſe they neuer had the ſame feeling wrought in them, which they heare to haue beene in others that are of the ſame profeſſion, age, and ſtanding with themſelues; queſtioning, Whether euer their repentance was ſound, becauſe their humiliation was neuer ſo deep as theirs; Whether euer their faith was ſound, becauſe they haue not attained vnto the ſame ſtedfaſtneſſe of perſwaſion in Gods loue, that ſtrength againſt doubting, and that meaſure of ſpirituall ioy in the holy Ghoſt, that their brethren haue attained vnto. To whom this is that which I will ſay (for their reſolution) As there are diuerſitie of degrees in the gifts of the Spirit, ſo there are differences in the meaſure of feeling that accompany thoſe gifts: and therefore they may haue grace, though they cannot remember that euer they haue matched ſuch and ſuch (whom they

know, and could name) in the depth of humiliation for ſinne, nor in the degree of conſolation and comfort vpon the receiuing of a true faith. The Lord is a wiſe Maiſter, and diſtributeth to euery ſeruant what he ſeeth fitting; a wiſe father imparting to euerie childe what hee deemes beſt; a wiſe King beſtowing vpon euery ſubiect what hee knoweth meeteſt. Shall one ſeruant ſay, *My maiſter giues me nothing*; becauſe he hath not ſo much as his fellow? Shall one childe ſay, My father beſtows nothing vpon me, becauſe he receiueth not ſo much as his brother, &c? It is the *Tale* as well as the *tantum* that the Lord looks to; it is the goodneſſe alwel as the greatnes of the grace he reſpects. If then thou canſt proue thy ſelfe to haue the true ſenſe of grace in regard of the quality of it, thou haſt cauſe to conſider how large a benefactor the Lord hath beene vnto thee, whether thou doeſt parallel others in the quantitie, yea or no. It is probable that Saint *Iohn* had a greater meaſure of heauenly feeling then the reſt of the Euange-

Euangeliſts: for his ſtile is more loftie then theirs were, hee ſpeaketh more of Gods loue in ſending his Sonne for the redemption of the Elect, in ſending his Spirit for the comfort of the elect, then they do: had not *Mathew*, *Marke* and *Luke* therefore a ſpirituall feeling, as well as hee? So alſo it is coniecturable, that *Paul* had a greater meaſure of ſpirituall ſenſe, then the reſt of the Apoſtles that did dedicate Epiſtles to the Churches; for he ſpeakes more of the ſenſe of his owne corruptions that he was laden withall, of the comforts which hee had in the perſecutions which hee met withall, and of the experience of Gods graces which he was endued withall; I ſay, more of theſe things in his Writings, then they did in theirs. Had not *Peter*, *Iames*, and *Iude* therefore a feeling both of the one, and the other, as well as he? God forbid it ſhould bee otherwiſe thought: though happely they did not equal him in the meaſure, yet they were ſharers with him in the thing. Wilt thou then call thy ſenſe into ſuſpicion,

ſuſpicion, whether euer it were true, becauſe it hath not equalled thy brothers feeling, that is but a copartner with thee of the ſame grace? I doe not deny but that it is good for thee to be iealous of thine owne condition (and I would to God the hypocrite would but fall to make ſuch queſtions) but yet take heede (thou that art a right Saint) that thou doeſt not grudge at Gods wiſedome in diſpenſing his gifts of this nature: if hee hath giuen thee any meaſure of humiliation, and conſolation at all, it is his great mercy, if it be in truth. And whether it be in truth thou ſhalt eaſily finde by theſe particulars. Firſt, for thy humiliation (whether the Lawe hath beene thy Scholemaiſter, or the Goſpel thy Tutor, to
Rom. 2. 4 Gal. 3. 24 bring thee hereunto, for *e* both haue an hand in leading to repentance): if that hath beene true, firſt, thou haſt had a ſight of ſin, as it is ſin; ſecondly, thou haſt ſeene thy ſelfe a condemned perſon for ſinne; thirdly, thou haſt grieued for it; fourthly, thou haſt growne to diſlike it, and doeſt daily

more

more & more; and fiftly thou forſakeſt it. Againe, for thy faith, if that be true, then firſt thou haſt ſeen no other name whereby thou canſt bee ſaued, but the name of *Ieſus*. Secondly, thou haſt diſclaimed, and renounced thine own righteouſneſſe. Thirdly, thou haſt longed after Chriſt. Fourthly, thou haſt either found him to thy ſpirituall comfort, or elſe thou haſt a reſolution that thou wilt not be ſatisfied vntill thou haſt found him, and doſt ſee thy ſinnes pardoned in him; And thou longeſt with all thy heart for that ſame ioy of Gods choſen, ſo much, and ſo often ſpoken of in the Scripture. If then thou haſt theſe things in thee, in neuer ſo weake a meaſure, know thou that thy caſe is good, though thou haſt not attayned vnto the ſame height and depth of them that other ſeruants of God haue, perhappes no elder in reſpect of the new birth then thy ſelfe too. Thou doubteſt of thy humiliation: thou ſayeſt, Why peraduenture by the vertue of education and example, thou haſt beene trayned vp well

in goodneſſe in thy youth, and haſt liued more ciuilly then others haue, & happely thou haſt been giuen to ſpend that time in reading the Scriptures, in matters of GODS outward worſhip, which others haue ſpent in all manner of profaneneſſe, as *f Lydia* and the *g* Eunuch did, euen before they were conuerted, and before mention was made either of the Faith of the one, or the opening of the heart of the other. And ſo the Lord hath not ſeen it meet to giue thee ſuch extremity of anguiſh as he hath giuen vnto another. And mark but thou the Lords dealing with thee, and thou ſhalt finde, that that which is wanting in the extreamitie of paſſion, he hath made good ſome other way, by keeping thee, with a tender conſcience, with a iealous and circumſpect heart, and an holy anger againſt thy ſelfe, when any way thou offendeſt, &c. So for Faith, thou doubteſt of the truth of that, becauſe thou waereſt ſo much and canſt not yet taſte that ſweetneſſe, and finde that ioy in ſuch meaſure as thou wouldeſt. It may be

f Acts 16. 14
g Acts 8. 28.

be the Lord ſeeth it is beſt for thee; For if thou ſhouldeſt not be troubled with doubting, thou wouldeſt happely run into theſe errours, that *a beleeuer needs not aske the forgiuenesse of sinnes*; or, that it is not *possible for a Christian to doubt*: which are dangerous opinions; and ſo thou ſhouldeſt come to cenſure all thoſe that *doubt*, to be no Chriſtians. The Lord therefore (peraduenture to keepe thee from this) ſuffereth thee thus to be aſſaulted, and will not yet let thee ſee his loue ſo cleere in Chriſt Ieſus, as afterwards thou ſhalt. Moreouer, if thou ſhouldeſt haue that meaſure of ioy which thou doſt deſire, too ſoone happely thou wouldeſt grow ſecure, or elſe to vnder-value ſuch Pearles vnder the rate, as theſe heauenly fauours are. And beſides, what is wanting to thy faith, hee hath made good ſome way or other: alſo, if much doubting bee in thee, hee hath giuen thee grace to ſtriue againſt doubting. What thou wanteſt of ſpirituall ioy, is ſupplied with an hungring deſire after that reioycing. So long then as what

is

is lacking one way, eyther in thy humiliation, or of faith, the Lord hath made good another way. Take that which thine is, and bee thankefull; knowing and perſwading thy ſelf, that thou ſhalt not miſſe of one inch of that meaſure of feeling which he hath layd out for thee. This haue I ſpoken, not with an intent to flesh any hypocrite, or other perſon, that is frozen in the dregs of ſecuritie; (for if any doe ſo abuſe it, the offence is taken, not giuen); neyther to ſing a Song of fleſhly eaſe to the Chriſtian himſelfe, to make him ſlack his diligence in making his calling and election ſure; but onely to giue ſatisfaction vnto his wauering heart, when hee ſhall doubt of the truth of his ſpirituall feeling when he compareth it with the feeling of others, whoſe meaſure in this thing is greater then his owne.

A Caution

In the next place, this ſerues to condemne the vncharitableneſſe of ſome in the Church of Chriſt, which call into ſuſpicion the ſoundneſſe of their fellow brethren, becauſe (hauing bin

Sect. 3. Vſe 2.

as

as long trained vp in the Schoole of Christ as themselues) they haue not attayned vnto the same measure of feeling that themselues haue. Which Christians, if they would well aduise themselues by this doctrine, may plainly see, that they passe their bounds, & censure more tartly then they warrantably may. For if the winde, when it bloweth, is not heard by all alike that doe heare it; why wilt thou measure another mans hearing by thine owne eare, another mans graces by thine owne feeling? Is there not diuersitie of gifts, and are there not different degrees in feeling? If thou bee a Christian, thou darest not deny it. If then that grace or those graces which thou hast, be wrought in thy brother (whether the measure of his feeling bee the same with thine, yea, or no) take heed that thou doest not entertayne such hard & vncharitable conceits of him. If the fruits of the Spirit speake for him, doe not thou speake against him; though the sense which doth accompany the worke of mortification, and sanctifi-

ſanctification be but in the loweſt degree vouchſafed vnto him. Hath the Lord imparted vnto thee a greater feeling, both of corruption and conſolation, then hee hath beſtowed vpon him? The more beholding art thou to the Lord, the more bound to further thy Chriſtian brother, and to be the further off from ſuſpecting him. For (I tell thee) with that little which he hath, hee may haue as good a crop, at the harueſt of Iudgement (by playing the good husband) as thou; and peraduenture a greater too, if thou groweſt not more humble in thine owne conceit, and the more watchfull ouer thine owne heart. For while thou (thus cenſuring him at the Barre of thine owne thoughts, and thinking of thy ſelfe aboue that which is meete in compariſon of him) mayeſt through ſpirituall pride diminiſh and leſſen thy feeling, and caſt thy ſelfe into ſome fits of ſecurity; hee, by cenſuring himſelf worſe then thee, and thinking himſelfe no way equall with thee, ſhall come to encreaſe his feeling through this kinde

kind of humilitie. This euill I thought good to meete with (hauing ſo fit occaſion) that profeſſors, of greater gifts, may turn the edge of their cenſorious thoughts, rather vppon themſelues, then vpon their brethren; that ſo by this means they might maintaine that ſpirituall ſenſe which the Lord hath giuen them in ſome degrees aboue others.

CHAP. XII.

The third part of the Text expounded: and the poynts of Diuinitie thence ariſing propounded.

HAuing diſpatched (as well as I could) the ſecond generall thing conſiderable in the words, concerning the feeling which an heyre of Grace hath; I am now called vnto the third generall, which treateth of the incomprehenſibleneſſe of the manner and meaſure of the breath of Grace, ſet downe in theſe words; *But canſt not tell whence it commeth, and whither it*

goeth : So is euery one that is borne of the Spirit.

The words apart interpreted. οὐκ οἶδας

The meaning of the words muſt firſt bee enquired into. [*But canſt not tell :*] In the Originall this phraſe is thus ſet down,[*Thou knoweſt not.*]Now to bring-in the diuers acceptions and ſundry ſignifications that this word *Know* hath in the Scriptures, were but needeleſly to ſpend Time, and fill Paper, in this Text. This negatiue, *Thou knoweſt not*, or *Canſt not tell*, is aſmuch as the affirmatiue, *Thou art ignorant.* [*Whence it commeth*;] there is ſome little difficulty in this little word *IT*, whether it be to be referred to *Winde*, or *Sound*. And it may eaſily be anſwered, that it hath relation vnto *Winde*, rather then *Sound :* and the reaſon is this; becauſe *Nicodemus* could not but know, euen by meere hearing, whence the ſound of the Winde came, *viz.* from the Winde; though by meere hearing, hee could not tell what corner the Winde it ſelfe comes from. So that this phraſe, *Whence IT commeth*, may be turned thus, *Whence that Winde*

Queſt. Anſw.

commeth :

cometh: yea, but will ſome obiect and ſay, The cauſe of the Winde may bee knowne; and a man may eaſily vnderſtand whence it commeth, both in reſpect of the ſupernaturall cauſe of it, and naturall. Is not the ſupernaturall cauſe of it, God himſelfe? The ſayings of *Moſes* declare as much: *h The LORD* brought an *Eaſt winde vpon the Land, all that day, and all that night*: and in the nineteenth verſe of the ſame chapter, *I E H O V A H turned a mighty ſtrong weſt winde, which tooke away the locuſts, and caſt them into the red Sea.* And in another place he ſaith, *i There went forth a winde from the L O R D, and brought Quailes from the Sea*. And by the Prophet *Amos* k *G O D is called the Creator of the windes*. Secondly, as for the naturall cauſe of the winde, it is knowne to be a cold cloud meeting (in the middle region of the aire) with ſuch vapours as ariſe from the earth, according to that of the *Pſalmiſt l*; *He cauſeth the vapours to aſcend from the ends of the earth, hee bringeth the winde out of his treaſuries*, that is, out of the Caues

Obiect.

h Exod. 11. 13

i Num. 11 13.

k Amos 4. 13.

l Pſal. 135 7.

and hidden places of the earth, where the Lord holdeth the windes as in a ſtorehouſe, to bring them forth thence according to his pleaſure: So that, thus I ſay it may be knowne whence the winde commeth. True. Why then doeth Chriſt heere charge *Nicodemus* with ſuch ignorance, that hee did not know whence the winde came? Was he a Doctor in Iſrael, and had hee neither Philoſophie to know the naturall cauſe of the winde, nor Diuinitie to know the ſupernaturall? To this I anſwer, that the words are not to be vnderſtood of *Nicodemus* his ignorance in the cauſe of the winde, and whence it ariſeth, as from the ſupernaturall and naturall originall of it; but of his ignorance about the particular place, angle and corner whence this winde, or that winde commeth; implying, that hee could not know whether it came from Eaſt or Weſt, or North or South, onely by hearing the ſound of it: and ſo are the words to bee vnderſtood. [*Nor whither it goeth*]: that is, Nor into what corner it will turne, how

Anſwer to this obiection.

how ſtrongly, or how long it will blowe, what a meaſure of ſound it wil riſe-to ere it ceaſeth. [*So is euery one that is borne of the Spirit*] This, at the firſt ſight, ſeems to be a ſtrange ſpeech, being ſo to be applyed as it is, I meane to the immediate fore-going ſentence, *Canſt not tell whence it commeth, and whither it goeth.* For, what? can wee not know whence the *Spirit of regeneration* commeth, or what it worketh? Doth not the Scripture tell vs, that the holy Ghoſt proceedeth from the Father & the Sonne: and that *m euery good and perfect gift cometh downe from the Father of Lights*: and that the *fruits of the Spirit*, and the effects which it produceth are *n loue, ioy, peace, long-ſuffering, gentleneſs, goodnes, faith, meekenes, &c.*? Yes: why then is it ſaid heere, that it is with the operation of the Spirit in the regenerate, as it is with the winde in the ayre, not to be knowne whence it cometh, and whither it goeth? I anſwer; This phraſe is heere vſed, not to ſignifie vnto vs, that the wayes of ſpirituall men are vnknowne to thoſe that

Doubt.

m Iac. 1. 17

n Galat. 5 22. 23

Solution.

are carnall; and that the cogitations, intentions, purposes, and desires of regenerate ones, are conspicuous vnto none but to those that are led by, and endued with the same Spirit (which howsoeuer I must confesse to bee a trueth in it selfe) yet it is not intended in this place, as some would haue it: but rather, that this is intended, *viz.* that such and such particular acts in the operations of grace, are somtimes not to be comprehended by the regenerate themselues, nor to be knowne directly whence they spring as from their fountaine, and what they will rise vnto for their measure.

Tolet ad locum.

Sect. 2. Reason of the meaning. *Chrysostom* and *Calvin*

Vnto this signification am I led by two worthy Writers, who haue beene as two siluer studdes in the Church of Christ; the one more ancient, the other of later times. For, their iudgements vpon the present place (if I doe not much mistake) are much to the purpose of the present explanation: heare them speaking in their owne words. Thus saith the one, *If thou knowest not the way of the winde, by hearing*

Chrysost. ad locum;

the

the ſound of it, and feeling the blaſts of it; after what ſort wilt thou finde out the operation and working of the ſpirit of God, &c. as intimating, that ſomtimes the working of the Spirit in a man is incomprehenſible, what the way of it is, eyther for the beginning or end of it. The * other is as plaine; for thus ſaith hee: *We ſhould ſhew our ſelues very vnthankefull, if wee ſhould not adore the incomprehenſible power of God in the heauenly life (i. the regenerate eſtate) whereof the Lord giueth vs ſo manifeſt a reſemblance, in this world: id eſt*, the inferior orbes, where the winde ſoundeth and bloweth. Theſe things thus premiſed after this manner; thus may the words be paraphraſed:

As thou Nicodemus, *when thou hearеſt the winde blowe, canſt not by the bare hearing it (if thou beeſt within doores, or ſhutteſt thine eyes) tell what particular corner it commeth from, except thou goeſt out, and marketh which ſide of bodies it beateth vpon, whether vpon that which is towards the South, or that which is towards the North, &c. neyther knoweſt*

Si huius (inquit) ſpiritus quem auditus ſenſu accipis, & tactu impetum intelligis, ne viã quidem noſtis, quonam pacto diuini ſpiritus operationẽ perſcrutaberes?

* *Calu. in Ioh. p. 737 col. 1. Nos ergo ingratos eſſe & malignos ſi incomprehenſibilem Dei virtutẽ in cœleſti vita non adoramus, cuius tam illuſtre ſpecimen in hoc mundo nobis exhibet.*

where it will ceaſe, or how it will ceaſe, how ſtrong it will be, how long it will blowe before it will fall. So is it with the blowings of grace in the regenerate ſometimes: thogh they feele the Spirit working in them, they cannot diſtinctly and directly tell whether the Spirit be the Author of it, yea, or no: and when they doe know whence it cometh, and can tell that the Spirit is the originall of it, they can not tell what meaſure of it they ſhall receiue.

From the words thus cõmented vpon, two poynts of Doctrine do ariſe, *i.* that the Spirit is ſomtimes felt working, and yet is not diſcerned to bee the Spirit: ſecondly, That the meaſure of a Chriſtians graces, is incomprehenſible.

CHAP. XIII.

The firſt propoſition handled out of the laſt part of the Text.

Sect. 1. Doctr. 9.

THe former of theſe wanteth not proofe. For, *that the Spirit is ſomtimes felt working by the regenerate in them-*

themſelues; and *yet is no more knowne by them whence that worke commeth*, then the winde by the bare ſound of it can be knowne from what particular corner (whether Eaſt or Weſt, &c.) it cometh, is as cleare a caſe in Diuinitie as can be. It was the Spirit (no doubt) that mooued *Nicodemus* to come to Chriſt; and it is very likely that hee heard a certayne ſecret ſound within him, telling him, that Chriſt was an extraordinary teacher, ſent from God, and that bade him come to Chriſt for inſtruction: yet *Nicodemus* did not know that this motion came from the Spirit of God. For if he had, he would neuer haue wondered ſo much as hee did at the ſpeech of Chriſt, when hee diſcourſed with him of the working of the Spirit in the hearts of the regenerate. *Paul* alſo (whoſe Story Saint *Luke* mentioneth *o*) when he was caſt downe with the hand of God, ſo ſuddenly and violently (as he was trauelling with Letters from the high Prieſt towards *Damaſcus*, againſt the Saints) had a ſtrong and a ſtrange worke and feeling

o Acts 9. Compare the 3, 4, 5, and 6. verſes with the 18.

feeling in himſelfe, the like whereof he neuer had in all his life before; yet for a time he was in a Tranſe, and could not tell whence the working was, vntill he had bin with *Ananias*, to whom the Lord ſent him for inſtruction and direction. Thinke we that the Iaylor, *p* when he had that ſame trembling fit vpon him, knew that it was a worke of the Spirit which did thus raiſe vp his own conſcience in Arms againſt him, to his effectuall conuerſion? Queſtionleſſe no: For he would neuer haue cryed out then, as hee did to *Paul* and *Silas*, *Sirs, what ſhall I doe to be ſaued?* Hence it is that many a deare ſeruant of God, when hee is firſt caſt downe and humbled for ſinne, thinkes that the Diuell troubleth him, and melancholy poſſeſſeth him: whereas indeed (howſoeuer both theſe doe aggrauate the anguiſh, yet) it is the Spirit of God working vpon the conſcience to bring him to ſound repentance. And in the acts of Faith ſo it oftentimes falls out, that after the ſoule hath taſted of the ſweeteneſſe of Chriſt his loue, it thinketh

p Acts 16.

keth that feeling comfort to be a deluſion of Satan, rather then a fruit of the Spirit; whereas the trueth is, it is the witneſſe of adoption. As Scripture and experience doe make this trueth good, ſo reaſon may be brought in to confirme it.

First, many Chriſtians are but of a yong age in Chriſtianity; and ſo, for want of exerciſed wits, cannot ſo diſtinctly and directly diſcerne of the motions of Grace in themſelues, as ſtronger Chriſtians can; and by reaſon of their infancy, they can not ſo well and confidently ſay whence the ſpiritual feeling which they haue doth ariſe, though that ſenſe bee ſound and good. And wonder not at this which I ſay: For, doeſt thou marueil that an infant or child knoweth not whence the ſound of the winde cometh, though it heareth the ſame, as well as another that is of riper yeares? Reaſon 1.

Secondly, the Diuell is many times a cauſe of this; who (to delude the Chriſtian and keepe him in ſuſpenſe) will play the Scripturian, transforme him- Reaſon 2.

himſelfe into an Angell of light, telling the Chriſtian, there is a thing like repentance, which is not repentance; like faith, which is no true faith? and by this meanes hee driues the poore ſoule into ſuch a quandary, that it can not diſtinctly tell whether the holy motions which it hath be but meere flaſhes of ioy, of ſorrow, or whether the holy Ghoſt be the author of them. Seeing then many ſaints are but yonglings in piety, ſeeing the Diuell ſeekes by all cunning fetches to blinde their eyes, that they may not ſo plainely ſee the truth of their graces: wee need not account it any ſtrange poynt of Doctrin, To hold and affirme, that a man may haue the ſtirrings of grace in him, and yet not at all times know that the holy Ghoſt is the breeder of them.

Sect.2. Before I come to the Vſe, a queſtion muſt be anſwered, which is fitly occaſioned by the Doctrine; and this

Queſt. it is: Whether a man may haue the worke of Conuerſion and not know

Anſw. of it at all? To this I anſwer negatiuely, A man cannot be conuerted, but he

he muſt needes know it, ſome way or other. And my reaſon is this: becauſe Conuerſion is a change; and can a man be changed and not finde an alteration in himſelfe? Yea but then will ſome ſay, I contradict my ſelfe; vnſay that which I haue now prooued. Not ſo. For though I ſay a man cannot be conuerted but he muſt needs know of an alteration in himſelfe, yet may hee bee ignorant of the trueth of his conuerſion for a time: to be turned he may finde himſelfe, but directly to know, and to ſay, I am truely turned by the worke of the Spirit, hee may poſſibly, not for a time; and heerein he may doubt and wauer: and though he hath receiued the holy Ghoſt to renue him; yet his condition may poſſibly be ſuch, that he ſhall ſay, I am not yet renued. But to be altered, and find no alteration at all in a mans ſelfe; I doe not ſee what one Scripture doeth warrant it. Yes will ſome ſay, There is Scripture for it. For it is ſaid of ſome [q] that were in *Epheſus*, who were Diſciples, & of the number of Beleeuers, that

Obiect.

[q] Acts 19. 2.

that they had not ſo much as heard whether there were an holy Ghoſt, or no. For *Paul* ſaid vnto them; *Haue ye receiued the holy Ghoſt ſince yee beleeued:* and they anſwered him, *Wee haue not ſo much as heard whether there be any holy Ghoſt.* Now if ſuch as beleeued, neuer had heard whether there be an holy Ghoſt, then it is likely that they neuer felt the working of the holy Ghoſt in their conuerſion; neither one way nor other.

Anſwer. But to this I anſwer; firſt of all, that it is a bad conſequent, to conclude, that becauſe the Diſciples of *Epheſus* had not heard of the holy Ghoſt, therefore a man can haue no knowledge of his conuerſion, though he be conuerted.

Anſwer. Againe, beſides this we muſt know that the holy Ghoſt is taken 3. waies in the Scriptures. Firſt, it ſignifieth the ſubſtance it ſelfe, or the perſon, of the holy Ghoſt, the third perſon in the Trinitie; ſecondly, it ſignifieth the ſanctifying and inuiſible gifts of the Spirit, which are conferred vpon the Elect at their conuerſion; and thirdly, the

the visible spirituall gifts, which Christ bestowed vpon the faithfull or some of them, in the Primitiue Church. Now, in this place of the *Acts* is neyther meant the person of the holy Ghost, nor the inuisible sanctifying gifts of the holy Ghost. For it had bin a most absurd thing for *Paul* to haue esteemed those as such as had neuer knowne whether there were an holy Ghost or no, or regenerating gifts of that holy Ghost yea or no, who were Disciples, who had receiued the Baptisme of that *Iohn* which in his course of baptizing had made mention of such a Spirit and of such gifts, when he said, r *I indeed baptize you with water to repentance, but there is one that cometh after me, who is stronger then mee, he shall baptize you with the holy Ghost, and with fire.* It had beene an absurd thing (I say) for *Paul* to haue doubted whether they had knowne of such a Spirit & such gifts: in neither of those two senses is the place therefore to bee vnderstood; but it rather is to be meant of the visible gifts which in those times Christ

r Mat. 3. 11.

Chriſt did powre downe vppon his Church. Concerning ſuch gifts therefore *Paul* asketh the Diſciples of *Epheſus*, whether they had receiued them, yea or no; as, the gifts of tongues, and prophecie. And concerning ſuch gifts, they anſwer *Paul* alſo, *We know not whether there be any holy Ghoſt*: wee neuer heard whether euer Chriſt gaue any ſuch viſible gifts vnto his Church, as the gifts of tongues and prophecying are. So that from that Scripture no ſuch matter can be gathered, that it is poſſible for a Chriſtian neuer to finde a change in himſelfe, and yet be changed. For if a man be conuerted by the Spirit of grace, he may know an alteration in himſelf, though he cannot ſo preſently vnderſtand that that change in himſelf is the right change, and ſuch as the holy Ghoſt produceth and cauſeth; and though at ſometimes (as the Doctrine ſheweth) the ſpiritual feeling which he hath within him, cannot ſo directly bee comprehended to come from the Spirit, as at another time it is, and may be. The Vſe followeth.

To

Sect. 3. Vſe.

To teach the children of God when they haue any feeling in themſelues, and know not whence directly it is, to go and enquire at the word of God, at the Prieſts lips which preſerue knowledge, or at the mouth of ſome faithfull brother; and to compare their preſent ſenſe with what that word reuealeth, and to open their caſe plainely & faithfully to ſuch a Miniſter or ſuch a brother, telling them how it hath beene with them, or how it is with them, either in caſe of ſorrow, ioy, &c. intreating them to acquaint them with euidence from the Word, whether the griefe which they are ſometimes ouerwhelmed withall, or the comforts that they are at other times accheerd withall, be ſuch as are fruits of Gods ſanctifying Spirit. For, ſeeing there may be ſuch a feeling in a man, and not knowne by him to come from heauen, nor whence indeed; I thinke that it is very neceſſary for him to make ſuch an enquiry as I am now perſwading vnto. Euen as a man therefore that heareth the noyſe of the winde a-

broad, that he may know in what corner it lieth, from what Angle it commeth, whether from the East or from the West,&c. So when thou heareſt a kinde of ſpirituall ſound in thy ſelfe, blowing, eyther roughly to humble thee, or pleaſingly to accheere thee, or any way elſe to affect thee; if thou wouldſt know whether it be *Sibboleth*, or *Shiboleth*, whether a deluſion of Satan, or a right blaſt from heauen; as *Philip* ſaide to *Nathanael* in another caſe, *Come and ſee:* So ſay I to thee in this, *Goe and ſee, ſearch and trie*, conſult with the booke of God, with the Ambaſſadors of God, with the Saints of God, whether what is in thee be of that qualitie which the Scriptures declare to be in thē that are ſanctified; & whether it hath the regenerating Spirit for the originall and fountain of it.

/Ioh.1.46

1. Is it *Deſire* that is ſet a worke within thee, to requeſt and ſeeke after the fauour of God? Search and trie whether ſome outward extremity that thou art in, or ſome externall caſualty thou art like to fall into, doth ſtirre thee

thee vp to this seeking: or whether the sweetnesse of Gods loue accounted by thee better then life it selfe, as it was by *Dauid*, doth allure thee to it, so that thou couldest be content to forgo all the pleasures of this life, patiently to beare whatsoeuer the Lord inflicteth vpon thee (if he seeth it meete) that thou mayest obtaine the light of this his louing countenance. Psal. 63. 3

2 Doth griefe seize vpon thee, doth sorrow smite thee for sin committed? See & looke, whether the punishment due, or the deed that is done against so good a God, doe most trouble thee. c

3 Feelest thou the affection of loue to stirre in thee towards the Almighty? Looke out and see whether it bee not rather with *Saul* for the kingdome, with *Achitophel* for honour, with *Iudas* for an office amongst the twelue, with Courtiers for aduauncement, with Schollers for preferment, then with *Dauid* for holinesse which thou seest in God deseruing loue at thy hands; then with a dutifull childe for the speciall and spirituall goodnesse of God in c

Christ Iesus, resoluing to loue him though hee whippeth thee, to trust in him though hee killeth thee, to obey him though hee takes away his outward benefits from thee.

¶ 4 Is it ioy and gladnesse that springeth vp in thy heart? Examine and trie whether acquaintance with worldly friends, countenance amongest great ones, command amongst mean ones, credit amongst all, riches, authority, dignity, hope of great posterity and the like, be the ground of that ioy; or whether the preaching of the Crosse of Christ, thy sharing in the death of Christ, thy partaking of the graces of Christ, be the fountain & occasiō of it.

¶ 5 Againe, art thou moued at somtimes to be a little suspicious and iealous of the estate of thy soule; and whether it be with thee as it is and should be with a sound Christian? Proue and try whether thou thus feares thy selfe onely because thou wouldst fare well, and haue thy soule happy that thou mayest escape damnation (which a wicked man may attaine vnto;) or chiefly

chiefly becauſe thou wouldeſt do well, and haue thy ſoule holy, that thou mayeſt be a ſanctified veſſell to liue to Gods glory, which none but the Elect can reach vnto. In a word, whatſoeuer the inward mouings & feelings be which ariſe and make a noyſe in thy ſoule; that thou mayeſt not be doubtfull, but vnderſtand with ſome certainety whence they come, compare thoſe feelings with the like in the Scriptures: and if thou wauereſt about the foundation and wel-head of them, and canſt not be reſolued and ſettled concerning that, acquaint ſuch with them as are fit to bee thy teachers and directors in this caſe; and then thou ſhalt know in what corner the winde lieth, from what Spirit the motion ariſeth, and ſo ſhalt find cauſe of humiliation or conſolation accordingly.

CHAP. XIII

The ſecond and laſt poynt from the laſt part of the Text.

TO draw to a concluſion, the laſt thing which I haue to handle is Sect. 1.

Doctr.10. The measure of grace is incõprehensible.

this, that *Let the Graces of a Christian be what they can be which hee hath in present possession, yet he cannot tell what measures and degrees they will rise vnto*, and how great a portion he shall haue *of them*: as to say, *Thus much shall I haue, and no more*; this shall I haue, and no lesse.

This indeed a Christian may know, whether the measure of his Grace bee greater or lesser for the present; as a man doth know for the present, how loud or how lowe the winde soundeth: but to know what measures of that grace hee shall attaine vnto, that cannot be in this valley of imperfection; no more then a man knoweth when the winde beginneth to rise, how long or how strongly it wil blow before it ceaseth agayne. Very pregnant for this is that of Saint *Iohn*, t *Beloued, now are we the sonnes of God, and it doth not yet appeare what wee shall be, &c.* as if he should haue said thus; Beloued, we haue great priuiledges already, no lesse then the grace of adoption and spirituall sonneship, and the spirituall gifts belonging thereunto: but yet we doe

t 1.Ioh.3.2

doe not know our meaſure of theſe gifts what it ſhall be: when that which appeares not, but is hoped for comes, *then ſhall wee ſee perfection indeede*. Wee reade of many Worthies in the Booke of God, both in the olde Teſtament & the new, as of *Abraham, Moſes, Dauid, Paul, &c.* but yet wee neuer reade of any of them (thogh they were all excellent holy men) that they could ſet downe the meaſures of Grace which they ſhould not exceed, and the limits of Grace which they ſhould not paſſe.

Reaſon.

And why ſo? Becauſe the Lord will haue the graces of his children alwaies in exerciſe; which would not bee if euery one directly knew his meaſure that hee ſhould come vnto. For then he would loyter & linger in the trade of Chriſtianity, and yet perſwade himſelfe hee ſhould come to ſo much of grace whatſoeuer hee did; like lazie Schoole-boyes, who will play the Trewants, and yet think to haue their leſſons and lectures as well as their diligent ſchoole-fellowes.

Sect. 2. Vſe 1.

I might take occaſion from this do-

ctrine, to encounter with that dange-
rous opinion of perfection in this life,
firſt broched by thoſe ancient heretiks
called *Cathari*, & ſince maintained by
the Family of Loue; as alſo with that
groſſe abſurdity of the monkiſh order,
which makes cloiſtering and contem-
plation the perfection of a man: as if a
man when he were got into a Cloiſter,
had attained to know that, which this
point is againſt, euen the height and
top of his gifts and graces, not onely
what they are, but alſo what they ſhall
be. Theſe errors I might ſtand to con-
fute, but that I had rather leaue that to
the *Schooles*, and deale with thee (good
Reader) about certaine duties where-
unto I haue a deſire to perſwade thee,
with words of exhortation.

Sect.3. Vſe 1. Exhorta-tion to a two-folde duty: firſt imitation of the Saints.

¶ And firſt, that thou wouldſt endeuor
to imitate, and follow the beſt of the
ſaints in the tradings of grace. For if no
Chriſtian knoweth what meaſure of
grace he ſhall attaine vnto, then what
knowſt thou but that thou maiſt com
neere (if not ouer-take) *Abraham* in
Faith, *Ioſuah* in ſpirirual corage, *Moſes*
in

in meeknes, *Dauid* in holines, *Ioſiah* in vprightnes, *Mary Magdulen* in repentance, *Paul* in zeale, &c. only if thou wilt but imitate theſe holy Worthies in thoſe worthy ſteps which they haue trod before thee. Thou wiſheſt, Oh that I could come neere ſuch an one, I would I could do as he doth; he is ful, and I am barren: O how may I attain to ſome of that fulnes which he hath! Imitate thou, but emulate not. Take heed that thou doſt not enuy him, but endeuour to follow him: thou knowſt not what degrees thou mayeſt attaine vnto in time, thou mayeſt peraduenture ouertake him. And though haply thou canſt not be A S hee is for the meaſure of piety, yet thou mayeſt be *like* him (for the maner of ſanctitie) if thou ſetteſt his godly example before thee for a patterne, following him as *Paul* wiſhed his * Corinths to follow himſelfe, euen ſo farre forth as he was a follower of Chriſt Ieſus. And not only muſt one Chriſtian learne thus to imitate an other, that they may ouertake one another; but alſo all Chriſtians

* 1. Cor. 11.1.

The ſecond duty

exhorted vnto in the 2. vſe, growth in grace.

x Numb.

y Philip.3 14

ans muſt learne to thriue and grow in grace (vpon the meditation of this principle) not to goe backeward; for that is dangerous and fearefull: not to ſtand ſtil or lie down as *Balaams* x aſſe did; for that is neither cõmodious nor gainful; but to be ſtill running, and haſtening toward the mark (with *Paul* y) *for the price of the high calling of God in Chriſt Ieſus*. The Lord doth of purpoſe keepe ſecret to himſelfe, and hidden from his ſeruants, the meaſure of their graces, that they may dayly bee growing, and continually endeauouring to haue their ſpirituall poſſeſſions euer mended, neuer payred; that they may get ſtrength by degrees, vntill they come to perfection: as the Sunne from the firſt riſing doth euery minute encreaſe, vntill it commeth to the mid heauen. Why doe men of the world, from their firſt entring into worldly dealings, ſtriue by all manner of waies to increaſe in wealth and riches, but becauſe they will ſet no bounds to their eſtate, no period, which they reſolue not to paſſe; neyther will they

learne

learne to know any meaſure, beyond which they purpoſe not to goe? And ſhall not men of the Spirit, from the firſt time of their conuerſion ſeeke to thriue in thoſe ſpirituall riches no limits whereunto the Lord hath ſet, vntill their earthly tabernacle bee diſſolued, and death maketh a ſeparation betwixt the ſoule and the body? How doe they looke for the Garland, except they runne forward? What hope can they haue of the Crowne of life, except they bee faithfull vnto the death? If I had but a perſwading faculty, I would vehemently vrge this ſpiritual growth in the practice of piety, in the life of Chriſtianitie in theſe declining times, in this decaying barren age of the world. But *Peter* ſhall ſpeake in ſtead of me; z *Grow in grace*: And ſo ſhall Saint *Paul*; a *In all things grow vp into him which is the head, that is, Chriſt, &c.* Whoſe counſell I would entreate thee to follow, to hold faſt and to encreaſe what thou haſt already receiued. But will ſome ſay, It is eaſier to ſay, *Grow*, then to ſhew how to *grow*: bare exhortation

z 2. Pet 3. 18

a Epheſ 4 15.

Queſt.

tation indeede may ſtirre vp a deſire to growe: but the preſcribing of ſome rules how to haue my ſtocke augmented, may ſhew mee the way to obtaine my deſire. As well as I can will I direct thee: and ſome furthering rules will I propound vnto thee, which if thou carefully obſerueſt and conſcionably followeſt, goe on thou ſhalt in grace and pietie, vntill thou comeſt to eternall felicitie in the mountayne of perfection.

Anſw.

Helpes to further the ſpiritu all growth

1 Helpe.

¶ A diligent ſtudy in the Word of God, an induſtrious care to encreaſe in knowledge, is the firſt helpe heereunto. Hence it is that the Apoſtle *Peter*, exhorting to grow in grace, exhorteth wihall to grow in the knowledge of our Lord and Sauiour Chriſt: and *Paul* prayeth for the Coloſſians, that they *b might encreaſe in the knowledge of God.* For, looke how our knowledge, if it be ſound and ſauing, encreaſeth, ſo thriueth our Faith, proſpereth our Loue, burneth our Zeale, aboundeth our Patience, and multiply all our other Graces. *Dauids* holineſſe did not diminiſh

b Col. 1.10

diminiſh; becauſe Gods word was his delight: and the Bleſſed man, that *Dauid* ſpeaketh of in the firſt Pſalme, is therefore ſaid to be like a tree thriuing, and growing, and continuing greene, *planted by the riuers ſide*, becauſe hee is ſaid before that, *to exerciſe himſelfe in the Lawe of GOD day and night*. What makes Corne grow better, then raine, and Gods bleſſing vpon the raine? but the Word is compared to the Raine, which returneth not in vaine to the ſender, if it bee entertayned. What makes infants to grow, but milk? what makes thoſe that are elder, to thriue, better then meat and drink? and doth not *Peter* call the word *c* ſincere milk, by which weake and yong Chriſtians may grow? Doth not Chriſt compare the word to meate *d*; And the Epiſtle to the Hebrews to ſtrong meate, by which auncient and ſtrong Chriſtians may grow? Oh let that therefore bee our delight, and the principall obiect of our ſtudies and meditations continually. It is ſtoried of *Auguſtus Ceſar*, that he was ſo ſtudious of the Liberall

c 1. Pet. 2. 2

d Ioh. 6. 27.

Platina in vita Chriſti, fol 4

berall Arts, that there was neuer a day paſſed ouer his head, wherein he did not either reade ſomething, or write ſomething, or declaime; and out of doubt hee was no loſer by it: So if men and women would be more diligent ſtudents in the Oracles of God, the book of the Scriptures, they ſhould be great gainers in the trade of godlineſſe; and their dayly incomes of heauens blaſts would be larger then now they are. Vnto God therefore (my brethren) I commend you, and to the word *of his grace, which is able to build you vp, and to giue you an inheritance amongſt all them that are ſanctified*; f *praying that you may more and more abound in knowledge and in all iudgement.*

e Acts 20. 32.

f Phil. 1. 9.

2 Helpe. ¶ Secondly, prayer vnto God, that hee would leade vs forward by his holy ſpirit, wil be a means to raiſe higher the gales and guſts of this ſpirituall winde. In this practice we haue the Apoſtles to goe before vs, who prayed and ſaid, g *Lord encreaſe our faith.* And if their faith, then all the other graces which are ioyned with faith, and attend

g Lu. 17. 5

tend vpon her. Thus prayed *Paul* on the behalfe of the Philippians, that h *their loue might abound*. Thus prayed hee alſo for the Epheſians, when he ſayd; i *For this cauſe doe I bow my knees vnto the Father of our Lord Ieſus Chriſt, that hee would graunt you according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man*. And thus muſt thou pray alſo that art a partner in the poſſeſſions of grace; and then thou ſhalt find that that God which hath begunne the good worke, will perfect it: for the more frequent and feruent thy ſutes are for the augmentations of Grace, the better thou art ſure to thriue in thy ſpirituall and holy courſes.

h Phil. 1.9.

i Epheſ 3. 14.16

3 Helpe.

ℂ Thirdly, to loue the communion and frequent the company of the Saints, is a way to bee gayners, and a meane to encreaſe the ſtocke of true holineſſe. The more vapours are together, the longer and ſtronger are the windes like to bee: and the moe holy hearts are vnited together by the bond of holy ſocietie, the more occaſion

ſion haue they to edifie one another; which mutuall edification much furthers the ſpirituall growth. The more Saints accompany together, the greater mutuall communication of their gifts is there: and the more their gifts are ſpiritually communicated, the more thriuingly are they profited and built vp in their moſt holy faith. By this louing ſociety they may much helpe one another againſt thoſe euills which are impediments vnto this ſpirituall growth. Happely ſome Fits of doubting and deepe diſtruſt may bee vpon thee to hinder thee: and by conference thou mayeſt perhappes meete with reſolution. It may bee elſe ſome ſpirituall drowſineſſe, and Fits of dulneſſe be vpon thee: in communication with the Saints, thou may happely meete with meanes to enliue thee, reuiue thee, and bring thee from thy Laodicean temper of luke-warmeneſſe. It may be ignorance of ſome particulars in the trade of Chriſtianity may keepe thee at a ſtay. Amongſt the Saints thou mayeſt meete with ſuch as

by

by knowledge in the Scriptures and experience in themſelues can giue reaſonable direction vnto thee. It may be, exceſſiue and immoderate dealings in worldly affairs may hinder vs from growing (for many times when goods encreaſe, graces decreaſe) a little time ſpent therefore in holy company may call home our mindes to heauenly things, from off theſe meaner and baſer treaſures, that we may learne how to vſe the world afterwards, as though we vſed it not. Theſe aduantages may wee get by our holy commerce with one an other in the Communion of Saints: therefore let our delight bee in that.

A caution

C I would not haue any thinke that I perſwade to any factious meetings, as Browniſts doe, who flocke together in woods and odde corners, to ſtrengthen one another in ſtrange opinions. For this kind of aſſembling is rather an occaſiō of declining then thriuing; for while they buſie themſelues about matters of the meaneſt weight, and occupy their braines, their tongues, and

their times about things that tend not to edification, neglecting faith, repentance, & ſuch neceſſary & neuer to be knowne-enough principles, they com at length to call their mother, whoore, like impudent children: though they firſt receiued the graces they make profeſſion to haue, in her; yet they will not ſticke to ſlaunder her as a limme of the Romiſh Synagogue. And therfore I ſay I perſwade not to ſuch meetings; but I perſwade to that which the Apoſtle doth: *Brethren, forſake not the aſſembling your ſelues together as ſome doe; that ye may conſider one another to prouoke vnto loue and good workes, and to exhort one another, in aſmuch as yee ſee the day approching.* Children ſeaſon themſelues in profaneneſſe, by their playing together. Profane men ſtrengthen themſelues in wickedneſſe, by conuerſing together in Ale-houſes, Tauerns, Brothell-houſes, Theatres, &c. Papiſts in hereſies, by mutuall ſociety: and ſhall Chriſtians depriue themſelues of this means to thriue and grow vp in grace, by neglecting the ſociety and communion

Hebr. 10. 24 25

munion of one another? God forbid. If they doe, that which the Prophet ſpeaketh of the materiall temple, may bee verified of them; k *Who is left amongſt you that ſawe this houſe in her firſt glory? And how do you ſee it now? Is it not now in compariſon of it* (that is, of what it was before) *as nothing?*

k Hag. 2.3

(Fourthly, it muſt bee our care, not onely to *walke wiſely and circumſpectly, redeeming the time*, as the Apoſtle aduiſeth *l*; but alſo to bee daily weeding our corruptions out of the ground of our hearts, with the weeding-hooks of Examination, and renued Repentance; ſearching diligently what thiſtles grow at the bottome, what euills are moſt prone to pleaſe our ſelues, in that wee may daily grow into hatred with them, and *cleanſe our ſelues from all filthines of the fleſh and ſpirit, perfecting holineſſe in the feare of God*, as the Apoſtle his counſell is *m*. For if day by day paſſe ouer our heads, and we ſeldome, or neuer ſearch out our hidden ſinnes, and ſummon our ſelues for them before Gods Tribunall, wee may bee ſo

4 Helpe.

l Epheſ. 5. 15.16

m 2. Cor. 7.1.

ouer-growne with ſecurity, lacke of care, that our growth in ſanctitie will be hindered, our gifts of grace (to our ſenſe at leaſt) much impaired: euen as land when it is ſowne, & corne when it is ſprung vp, for want of looking to and weeding, may bee ouer-growne with noyſome weedes, and vnprofitable plants, to the great hinderance and grieuance of the poore husbandman.

5 Helpe. Laſtly, it will much auaile vs in this ſpirituall growth to keepe our graces in exerciſe, and to put them to vſe.

Simile. One good way for a Merchant or Tradeſman to thriue in the world, is (if his markets be good, & the winds ſerue) to be continually in trading, and ſtill to haue the maine ſtocke going; Whereas, he which alwayes ſpends of the ſtocke, and tradeth not withall, may goe downe the winde, and ſoone prooue a bankrupt. So for a man to haue good gifts, good graces, and not occupy with them, nor keepe them in exerciſe, ſhall be ſo farre from encreaſing his ſpirituall ſtore, that hee ſhall rather

rather diminiſh and wrong it. Vſe limbes and haue limbes, ſaith the olde Adage. Vſe knowledge and haue knowledge, vſe faith and haue faith, vſe loue and haue loue, vſe humilitie and haue humilitie, &c.

1. Haſt thou the grace of knowledge? practiſe the things which thou knoweſt: that onely will make thee an happy man, as Chriſt intimates *n*: put thy knowledge to vſe, to glorifie God withal, to informe thy ſelfe withall, to inſtruct, reſolue, comfort, direct, perſwade and edifie thy neighbours withall. So ſhalt thou grow vp in knowledge, beyond Papiſts, whoſe knowledge is all in contemplation; beyond hypocrites, whoſe knowledge is onely in ſpeculation; beyond heretiques, whoſe knowledge is onely in broaching dangerous opinions; beyond Sectaries and Schiſmatiques, whoſe knowledge is all in raiſing contentions.

n Iohn 13 17.

2. Haſt thou faith? Let not her be

idle, but let her do her perfect worke by loue; firſt, by meditating ſolitarily and ſeriouſly on Gods loue in Chriſt Ieſus, on the priuiledges of Iuſtification, ſanctification, freedom from the bondage of corruption, from the puniſhment of ſinne, from the hurt of affliction, from the euill of temptation, ſhare in the adoption and ſpirituall Son-ſhip, and eternall inheritance of the weight of glory: ſecondly, by ſtudying how to ſhew thy ſelfe thankfull to Gods Maieſtie, obedient to his holy will, and ſeruiceable to his people, and how to growe euery day a more victorious conquerour ouer thy luſts.

3 Againe, haſt thou any ſparke of humility? put it to vſe alſo: how? firſt, by meditating on Gods holines, thine owne vileneſſe, another Chriſtians goodneſſe, whom it ſhall be good for thee (whatſoeuer thy gifts be) to think thy ſelfe inferiour vnto: ſecondly, by carrying thy ſelfe diligently in thy vocation, conſidering the *Sluggard is wiſer*

wiſer in his owne eyes, then tenne men that can render a reaſon: by behauing thy ſelfe lowlily in proſperity, patiently in aduerſity, when loſſes, and croſſes, and indignities are offered vnto thee, and doe light vpon thee.

4. Haſt thou receiued any meaſure of zeale? ſet it on worke; firſt, by being moſt ſeuere againſt thy ſelfe, and ſtrict againſt thine owne ſinnes, laying an heauier burden vpon thy ſelfe then vpon others, beeing moſt cenſorious and Eagle-eied at home: ſecondly, by diſliking ſinne in thy deareſt friend, making Cockneys of neuer an *Abſolon* and *Adoniah* of them all; hating euill in wife, in husband, in children, in brethren, kinsfolkes and neereſt acquaintance that thou haſt: thirdly, by oppoſing (if thy place, Gods honour, do call thee to it) the ſins of the mightie: fourthly, by ſeaſoning thy tarte admonitions with the ſpirit of compaſſion; that when thou doſt reproue, thou mayeſt rather fall-cut with the ſinne in an holy indignation, then

with the perſon in a furious and vnbridled paſſion.

5. Againe, is it the grace of loue which thou haſt? Let it bee operatiue as well as her fellows: ſet it a working, to the profit of thy brother, in body, in ſoule, in goodes and good name, ſhewing moſt kindneſſe where there is moſt goodneſſe; euen for Gods Image ſake, for the Lord Ieſus Chriſt his ſake. In a word (to ſhut vp all) whatſoeuer the talent be which thou haſt, hide it not in a napkin, as the vnprofitable ſeruant did: but occupy withall vntil thy Maiſter come to Iudgement; and thou ſhalt finde that this holy Vſury ſhall bring thee daily a greater income of perfecting grace, then the Vſurers hundreds (lent out vnlawfully, and ſent abroade ſo theeuingly) can bring in to him yeerely of periſhing traſh. Theſe rules haue I layd downe for thy direction how to thriue and grow in grace; which is a duty that this poynt doth vrge vpon thee. No Saint militant vpon earth can certainly

ly tell what degrees of grace hee ſhall attaine vnto, then which neither more nor leſſe he ſhall haue. Which rules if thou wilt improue, and carefully follow, thou ſhalt (I aſſure thee) be no loſer. And though thou canſt not follow them without ſome time, ſome paines, ſome coſt, ſome ſtruggling with thy corruption, ſome denyalls of thy ſelfe in things very pleaſing and contenting to Nature: Yet the wages will recompence the worke; the gaine will counteruayle, yea exceede the coſt. For, by this meanes thou ſhalt (in deſpite of all the powers of darkeneſſe) ſtill be thriuing and growing to perfection, vntill thou commeſt to that fulneſſe of meaſure which the Lord hath layd out for thee; ſo as at the time of thy diſſolution thou ſhalt bee able with the Apoſtle (that worthy Proficient in the Schoole of CHRIST) confidently to ſay with a comfortable heart; *o I haue fought a good fight, I haue finiſhed my courſe, I haue kept the Faith. Hence-forth there is layed vp for mee a Crowne of Righteouſneſſe,* o 2. Tim. 4 7. 8.

neſſe, which the Lord the righteous Iudge ſhall giue mee at that day: and not to mee onely, but to them alſo that loue his appearing.

To Father, Sonne, and holy Ghoſt the Fountaine, Mediatour and Inſpirer of Grace, be all honor, glorie, and thankes for euer,

Amen.

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